

AN
ESSAY
CONCERNING
GRATITUDE.

Written by SAMUEL MATHER, M.A.

And CHAPLAIN to His Majesty's Castle WILLIAM.

Ingratitudo est filia Diaboli, hostis Gratiæ, inimica
Salutis & Metropolis omnium Virtutum. Hæc ob-
struit Fontem Gratiæ & aperit Fontem Iræ: Cane
igitur pejus & Angue nobis est vitandus.

ALSTED. Theol. Casuum. cap. XXV.

BOSTON: N. E. Printed for T. HANCOCK,
M, DCC, XXXII.

YASSI

COMMISSION

GRATITUDE

FOR THE

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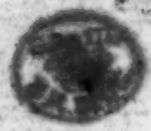
REMAINS OF

THE

REMAINS OF

THE

REMAINS OF



The very Reverend and Honorable,

The PRINCIPAL;

With the other most Learned and worthy Members

Of the Senate of the University

in GLASGOW.

SIR S,

WITH the Deference and Submission, that
is becoming, I here present unto You a
short *Essay*; worthless indeed in it self,
but valuable as it is an Offering of
Esteem and *Gratitude*.

DEDICATION.

I am certainly under the greatest Obligations to publish the Favors which You have extended over the wide *Atlantick*. They were numerous and great to my now glorified PARENT, and they have been transmitted down even unto me.

IT seems as if You accounted the Son of so great and good a Parent naturally entitled to Your Regards: For I cannot suppose that my own Merits, tho' You are pleased to mention them, so much as my Relation unto Him, have been considered in the Honor which You have lately conferred on me.

IT must needs be a great Satisfaction to any One, that the Polite and Learned Abroad will see and respect Him, when at Home his Merits are but transiently observed and but little regarded. And, if others take Comfort in this, it cannot be wondred at, if I should rejoyce in the Marks of Esteem and Affection which I have received from learned Foreigners.

IN Particular, Most Illustrious Senate, I must acknowlege my self vastly indebted unto You for Your good Opinion and your Smiles. --- Happy should I account my self if I might further enjoy and be confirmed in them.

I wish that I could make You any better Return than what I now send You: But, as I cannot make any such at present, I must beg of you kindly to accept of this. As the Wealthy are gratified with a Dish of Fruits from their poor Neighbours, when they have much more rich ones and in much greater Plenty in their own Gardens; so, when You have several Tracts and Essays on this Head preferable to mine, I hope You will not nevertheless slight my mean, but grateful, Oblation.

WHEN

DEDICATION.

WHEN I had written this Essay, I presently determined in my own Mind to send it to your Acceptance: And, if I had not Dedicated unto You, I should have written of *Gratitude*, and should at the same Time have been destitute of it.

I will only add, that I shall endeavor to deserve the Favor which You have shewn me; and that, with the best of Wishes to Your Selves and the UNIVERSITY, of which You are the wise Governors and learned Instructors;

I am,

Very Reverend and

Honorable and Learned SIRS,

Your most Obliged and most Obedient

Humble Servant

Boston, Decemb. 15.

1731.

S. MATHER.

ADVERTISEMENT.

FOR Fear of any Abuse on the Account of the Quotations in the following Essay, I think it proper to make this *Advertisement* concerning them: That I have as often as I could mention'd the Words of the Authors which I cite, or referred to the Places where they are; and that, where-ever I have not done so, I have depended on my own Memory for the Facts, Observations and Histories; and that, if in any Place I seem to adopt or espouse the Sentiments of others as my own, I honestly profess it is thro' Ignorance and without any Design: For I can say with the very Learned SCALIGER, that I would give every Man his Due. *Suam cuiq; Laudem Laborum premium & relinquitur libenter & concedimus cumulate & deferimus liberaliter: Non ut quidam ignavi & ingrati facere audent, ut alienis Laboribus Titulos imponant suos: Tum Gratiam, quam debent, dissimulant superciliosi, atq; ejus abolent Memoriam Malefictis, ne sui Nominis Autoribus quippiam debuisse videantur: Isti Homines Conscientiam pro Accusatore, pro Judice habituri sint Posteritatem.* SCALIG. Exercit. 170. Sect. 3. p. 536.

AND, since by Reason of my Absence from the City several Mistakes have crept into the Essay, I desire the Reader to correct the following, and any other that I have overlook'd:

ERRATA CORRIGENDA.

- Page 12. l. 8 for *if* read *of*.
- p. 18. l. 21. read *stirreth*.
- p. 25. l. 36. read *Procecdure*.
- p. 34. l. 43. read *Patrie Exempla*.

THE
PREFACE.

SEVERAL Learned Men have already obliged the World with Discourses of Gratitude ; and it may therefore be thought an unnecessary Labor undertaken by me to write this Essay : But if it be considered, that very Few, if Any, have exhausted the Subject, and that most of the Treatises upon it are in the learned Languages ; I believe the Good and Candid will excuse me for this English Work, which is agreeable in it self and may be useful to Mankind.

I have frequently resolved with my self, that while others were in an open and barefac'd manner breaking through the Laws of Vertue, I would endeavour to oppose them ; and I concluded in my own Mind, that, if I should draw up an Essay upon Gratitude, it would be the most likely Method that I could take for producing a Reformation of Manners : For it must needs be, that a deep Impression will be made on our Minds in Favor of this great Vertue, by describing and urging it, by producing Examples of it, and by a fair Representation of its contrary Vice, with some odious Instances and Examples of the same : And indeed how can it possibly be otherwise, while we have the Faculty of distinguishing Truth from Error, Right from Wrong, and Things vertuous and laudable from their Opposites ?

SINCE

P R E F A C E.

SINCE therefore this my Design cannot be faulted, and as this Way of recommending Vertue is proper and convenient, I may reasonably hope that this my Attempt will be both successful and acceptable. But I must not flatter my self with this Expectation, unless what I propose be performed in a pleasant and instructive Manner.

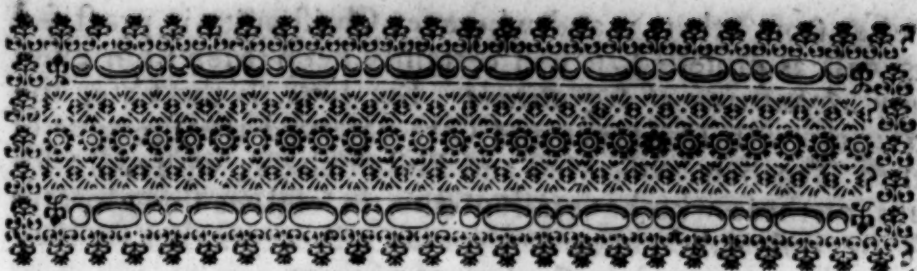
MY Friends may perhaps think favorably of this my Performance, and some disaffected Persons may determine otherwise: But, for my Part, I desire each of them to suspend their Judgments, and beg that the sincere, the honest, the disinterested would give their Opinion: Only I would take Leave to remark, that it is certainly no very easy Thing to produce such a Variety, as is here amassed, and to dispose of this Variety in a decent, clear and unaffected Way.

IF the good Ends which I desire continually to have in my Eye be answered; if inconsiderate Men be inspired with generous Sentiments, and Men of Learning be agreeably entertained, if the Vertuous be suitably encouraged, and above all, if the Supreme BEING be gratified by this Composure; I shall sincerely rejoyce that I first prepared and then published it: Surely I shall have no Reason to do otherwise.



A N





A N
E S S A Y
Concerning
G R A T I T U D E.



P A R T I.
Of *Gratitude* in General.

T is a prodigious Disgrace to Mankind, that there is so little true *Gratitude* in the World, that the Favours received among Men are soon forgotten, ^a and that *Injuries* are longer remembered than *Benefits* by them. ^b

AND it is still more disgraceful, that, since the Prevalence of Christianity in the World, Men appear to be less *grateful* than they were in the Times of Paganism: Not that the spreading of the Gospel is the Occasion of making them so: It has not any Hand in it: For it was one great Design of it to render Men both disposed to Kindness themselves, and also *thankful* at the Reception of Kind-

^a Perit in Mundo omnium Benefactorum Memoria. Alsted. Theol. Casum. C 11. p. 45

^b Pertinacis Orat. apud Herodian l. 11. § XI. Et Lipsii Saturnal.

nesses from others ; and wherever Christianity is practised as well as professed, it will certainly keep Men from even any *Appearance of Ingratitude*. But here is the Case, the *Pagans* with Diligence and Care observed the Precepts of their Teachers, wise Men and Philosophers ; while Christians, or those who have assum'd to themselves this glorious Title, only take notice of CHRIST's Precepts that so they may the more widely steer clear of them

It is therefore high Time that *Gratitude*, which is not only founded in Nature, but also confirmed by the great Author of our Religion as a Duty, should be once more enforced and recommended to the World.

SECTION I.

What is *Gratitude* ?

GRATITUDE has been variously defined among the Learned. The learned Bishop DAVENANT says, *It is Gratitude for a Man to declare himself grateful for Benefits received, by acknowledging the same, & proclaiming the Person, who has obliged him.* ^c And a learned foreign Divine has determined, that it lies both in the Mind and in the Mouth to be grateful. ^d But, with all due deference to such great and worthy Men, I conceive their Descriptions are imperfect. The Former is defective, inasmuch as a Man may say he is *thankful*, own the Kindnesses he has received and openly tell the World by whom it is that he has been favoured ; and yet may be destitute of that *grateful Disposition* which is an essential Requisite to true *Gratitude* : And then the Latter, as well as the Former, Definition also comes short in this Respect : For in neither of them is a Word said only concerning *verbal Returns* for Favours conferred : Whereas in Fact a Man may have a *grateful Sense* of the Obligations laid upon him, speak with a loud Voice of the many and great Civilities received by him, and with all due Respect mention the Author of his agreeable Circumstances ; and yet may be guilty of the greatest *Ingratitude*, when he has convenient and honorable Occasions for serving his

^c *Est gratum se declarare pro accepto Beneficio, illud agnoscendo & ejus Authorem pradicando.* Davenant.

^d *Gratiam Animo habere quam Verbis.* Zanch.

Friend, and so retaliating his Favors ; but is so far from improving them, that he designedly overlooks them. There was a Man of no vulgar Fame who was an Instance of this : He us'd to lay it down as a Maxim of Policy among his Friends, *When any Man, said he, has obliged you so far that there is no Possibility of requiting him, the only Way is to quarrel with him ; and then your Obligations to him are at once and forever dissolved.* Barbarous Maxim ! hideous Ingratitude !

THE Description of *Gratitude*, which I prefer, and which I would with a becoming Submission offer, is this : *It is a Vertue which consists in a grateful Sense of received Benefits, in a free Acknowledgment of them, in speaking well of the Donor, and in endeavouring to requite him.*

It is very true that a Man may be said to be *grateful*, who receiveth Favors with a *grateful Frame* of Mind : So may he, who *renders something* for what he has received ; and so may the Man who, when his Possibles will not permit him to proceed any further, *loves and endeavours to shew his Obligations.* But still that *Gratitude* is the most complete and perfect which arises to and answers our Definition.

AND yet, after all, it must be acknowledged that the chief Part of this Vertue, and its very Foundation, is laid in the Mind : Hence therefore it is that one, who *returns not* the Civilities which he has received, may be *thankful* ; while another, who *liberally requites* all conferred Favors, and not only so, but *proclaims* abroad his Friends, and publishes their kind Actions, may still continue criminally *ungrateful*. Right therefore is the Decision of a very ingenious Writer, *Ad Animum tota Aestimatio redit.* In short, it is with *Gratitude*, as with every other Vertue, it should proceed from the Soul ; for, without the *Disposition* of the Mind, all external Exercises and Acts will be but of little value. *If I speak* in favor of my Friend *with the Tongue of Men and Angels* ; if I *give all my Goods* to him as a Token of Thankfulness for his Kindnesses, and if I even *offered my Body to be burned*, to shew my flaming Respect towards him ; yet, *if I have not Gratitude, it profiteth me Nothing*, and, without a Mind full of sincere Good-will and Love, I shall prove only a *sounding Brass and a Tinkling Cymbal* ; for, however *grateful* I may sound, I shall be entirely empty and void within

e Camerarii Hor. Subcis. Cent. III. p. 171. Ad id Proposit. vid. Lipsii Epist. 4. Cent. 1. Ibid. Epist. 62.

4 An ESSAY concerning GRATITUDE.

of sincere Thankfulness. I pray GOD therefore for my self most humbly, that I may be sincerely disposed to Gratitude, and that, from a right Frame of Soul, I may continually live in the Exercise of it.

FROM what has been observed, I think it may fairly be gathered who is *ungrateful*: He is so who either denies or dissembles the Favors which he has received: So is he who does not requite them when it is in his Power to do it; and he in the highest Degree is to be reputed so, who suffers all the Benefits that he has received to slip out of his regardless Mind, and treats his Friends with *Ingratitude* and Inhumanity.

SECTION. 2.

Several Considerations recommending it.

HAVING described this Vertue, it is now proper that I should *recommend* it. Nor can this my Design be tho't disagreeable or unnecessary, while we live in a World perpetually obliged with all imaginable Favors, and yet continually unmindful of them.

1. *GRATITUDE* is a very easy Vertue: For there is not any Difficulty for a Man, who is considerate, to get *grateful Impressions* on his Mind; nor is it any hard Task from the Impressions received by Kindnesses, to *acknowledge and requite* a Benefactor. The grateful PLINY, exciting the Senate to *Gratitude*, for the good Offices of their Emperor TRAJAN, uses this Argument to perswade them to it; *It is easy, says he, to give Thanks to one who deserves them.* And every Man of Thought must be of this Perswasion, that it is *easy* to be *grateful*, when we are obliged; and this he will find if he looks with due Attention into his own Breast: For there he will see, that *the Spirit*, which GOD *hath formed within* him, is naturally disposed to this Vertue, more than to the contrary Vice, that therefore it is *easier* to embrace This than That, and that any Appearance of *Ingratitude* in our selves or others naturally produces a *Sense of Uneasiness* in our Minds. I might here appeal to such as have habituated themselves even to all Vice, either from a natural irresistible Corruption, or the fatal In-

f Merenti Gratiâs agere facile est, P. C. Plin. Paneg. in Nerv. Trajan, fluence

fluence of bad Examples, whether their Minds are not *easier* in contemplating on any *grateful* Behaviour, and whether every *ungrateful Deed* be not performed with Reluctance and Aversion by them. But, whether such find it so or no, I am very sure that such as live in the continual Exercise of *Gratitude* find it so, and experience the Truth of this Assertion, that *it is an easy Thing to be grateful*. And of such virtuous Persons, who have the *Law of Gratitude* written in their Hearts, and obey it through the Course of their Lives, I think it may be said that their *Soul dwelleth at Ease*, as we read of his who *seareth GOD*, in Psal. xxv. 13. For, to them adorned with this Vertue, it cannot be difficult and irksome to exercise it.

2. NOR is this Vertue only *easy*, but it is also *really delightful and pleasant*. And herein it has manifestly the Advantage over several other Vertues, that it is so far from being painful and arduous as they are, that it is attended with *consummate Pleasure* and Satisfaction: Every rectified Mind therefore, on the Account of the agreeable natural Gratification arising from it, will delight in it: Nay, even tho' there were *no other Reward* proposed for it, nor any *Precept* at all requiring it, every one of a sound Judgment would bless themselves in it: For *truly the Light* of a grateful Behaviour *is sweet*, and it is a *pleasant Thing to behold* a shining Disposition to *Gratitude* within us. CARDAN shall conclude this Head for us, *He that is ungrateful*, says he, *is void of the most delicious Memory, and is deprived of that Vertue which should stimulate to Thankfulness.* §

3. *GRATITUDE* arises from two other great Vertues, to wit, Truth and Justice. For is it not *true* that we have received Obligations, and is it not *just* that we should acknowledge them in all suitable Manners? Most certainly it is. If therefore we act, as if we had not been obliged, we are in Fact very false and actually *lie*: For what is the Language of our *Ingratitude*, but that we deny the Favors shewn unto us? And besides, it is *unjust* as well as *false* to act the Part of an *Ingrate*: For if we have been treated well, we are in *Justice* bound to let the World know of it; and, if we do not, we set an Example of ugly *Ingratitude*, and are to be taxed with *Unrighteousness*.

§ *Qui Ingratus est dulci Memoria destituitur, & virtute, que ad Grati-
tiam referendam stimulat, privatur.* Cardan. de Utilit. ex Adversis
capiend. l. III. Cap. X. de Perfidis.

4. As it is derived from some Vertues, it considerably influences and prompts also to every other. Indeed, there is hardly one Vertue, but what may be said to be derived from this, as will appear upon a critical Examination. I shall not enter into it, but rest contented with TULLY's Determination, that this is not only the greatest Vertue, but indeed the Mother of all other Vertues. ^b

5. It is a Piece of the truest Honor to be grateful. I am very sensible what a pitiful Notion of Honor has obtained among Men. They place it in the Favor of one's Prince, or the Applauses of a giddy Multitude: Whereas a Man may have these, and be far from honorable. Nor will the highest Stations and Advantages in Life, deservedly procure the Title of a Man of Honor: For a Man may enjoy these, and yet be an ungrateful Villain, and appear contemptible on that Account. But now, if one's Temper as well as Demeanor be grateful, he is certainly deserving of the highest Honor and Esteem, and has the fairest Prospect of receiving it: For, as CICEERO says of the Man who does any good Office for a Friend, I say of one gratefully disposed and acting, *Who does not think his grateful Offices worthy of the greatest Praises,* ⁱ as well as the Doer of them? Honor is undoubtedly founded in Vertue; and cursed be the Man that ever thought of arriving at the Temple of Fame any other Way than thro' the Temple of Vertue!

Lastly, GRATITUDE is a great and important Duty. As such it was considered and required both under the Law and the Gospel. I don't remember indeed that it is more than once expressly demanded under the Law, and that is in Psal. C. 4. *Be thankful to Him, and bless His Name*; which restrains the Gratitude towards GOD. But then in other Places it is implicitly required, and tacitly recommended. Our Gratitude to GOD is, as I conceive, required in the first Table; as to Men in the second Table of the Moral Law: And wherever I read any Inculcations of Justice and any Reward proposed for Righteousness, I consider Gratitude as coming into the Description, and as entitled to the Recompence: And it is with Pleasure that I see him, who speaketh the Truth in his Heart, numbred a-

^b *Omnium Virtutum Genitrix.* Cic. de Offic.

ⁱ *Si quando aliquod Officium existit Amici in Periculis adeundis aut communicandis, quis est qui id non maximis efferat Laudibus? Cicer. de Amicit.*

among the Candidates of Zion in the XVth Psalm ; that is, as I beg leave to interpret it, him, whose *Mind* is affected with received Mercies, and whose *Lips* as well as *Actions* utter the *Truth* of what is in his Soul.

BUT from the old, let us go to the new Testament : And here too we shall find *Gratitude* strongly demanded and urged. Our wise and good Legislator JESUS CHRIST, when He abridged our Duty to the *Love of GOD and our Neighbour*, in that Abridgment effectually recommended this Vertue : And in His *Example*, as well as by His Precept, we may see the Necessity and the Beauty of it. In Conformity to our LORD's Example, the holy Apostle PAUL also frequently recommends it. When he is advising the *Ephesians* against talking of Things of a vicious Nature or Tendency, he adds, *but rather giving of Thanks*, Eph. V. 4. that is, Let one and another rather promote *Gratitude* in their Discourses. And in Col. III. 15. He proposes, *Let the Peace of GOD rule in your Hearts, to which also ye are called in one Body ; and be ye thankful : From which it looks as if Gratitude was the Way to keep GOD's Peace in our Souls.* And in 2 Tim. III. 2. he mentions the *unthankful* among such as would procure *perillous Times*.

It is therefore evident from the Oracles of Reason and Truth that *Gratitude* is a Duty of great Importance and Consequence ; and that, being so clearly and fully demanded and recommended, we are unavoidably obliged to approve of, comply with, and observe it. PLUTARCH, speaking about the Forgiveness of Injuries, concludes that *he, who does not love such Goodness, has a black Soul composed of Iron and Adamant.* And I must draw the same Conclusion from the Premises concerning him who can after all be *ungrateful*.

SECTION. 3.

It's Cause further maintained.

GRATITUDE now appears with all needful Advantages to us : Nor can any Thing of Weight or Moment be objected against it. But some will say perhaps, What if it should happen that he, who has conferred a *Benefit* on us,

k In Lib. de Utilit. ex Inimicis capienda.

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has also done us an *Injury*, are we required in such a Case to be grateful in our Returns? I answer, Yes. And from the foregoing Considerations I form this Resolution, that, if the *Favors* I receive are weighed down by *Ill-usages*, my *Gratitude* for the Former shall not sink with the latter; and that, even tho' I may be wrong'd and hurt by being so, I will be grateful: For otherwise a Pagan would sure pass me in *Vertue*,^l of which I should be very much ashamed.

AND then what shall be said to the *Malmesbury Madman*? He lays it down for certain,^m that *Gratitude* is not in it self delightful to humane Minds, nor of it self eligible, but only because, by shewing our selves Examples of it, we may avoid some Misfortunes which would otherwise rush upon us: so that with him *Self-interest* is the only Motive to *Gratitude*.

Now in Answer to this I say, first of all, Where is the *Vertue* of it, if it results from so mean a Principle? A much wiser Pagan than Mr. *Hobs* has determined, that *Vertue* is an Affection of the Mind without any Views to Advantage.ⁿ And nextly, I will assert, that he is grossly mistaken: For, let him maintain his Scheme with ever so much vigour, I am very sure that *Nature* it self without respect to Profit or Fear of Detriment will dispose one to the Exercise of *Gratitude*. This is the Reason, as the excellent Writer of *Benefits* observes, why, as there is no Law requiring *Love to Parents*, nor *Indulgence to Children*, neither is there any for *Gratitude*; for it is founded in *Nature*.^o

Lastly, SOME are pleased to prefer *Liberality* to this *Vertue*; for the former, they say, is more noble, great and god-like: But for my Part, I cannot give it the Preference to *Gratitude*: The latter, in my Opinion, is the greater *Vertue*: For he, who is munificent, only manifests his own *Liberality*; whereas he that generously requites a Kindness shews his *Liberality* in giving, and at the same Time demonstrates his great *Humanity* in bearing witness to his own Obligations.^p

^l Gratus ero etiamsi noceat. Senec.

^m Leviathan. § 1. Cap. 15.

ⁿ Virtus est Affectio Animi separata etiam Utilitate. Cic Tuscul. Quest. l. 4.

^o Senec. de Beneficiis. l. 4. cap. 17.

^p Beneficii Compensatio majoris Virtutis est quam Largitio: Qui enim compensat & Liberalitatem dando & Humanitatem, cum accepisse testatur, testatur: Qui largitur Liberalitatem solam. Hieron. Car. dan. de Util, ex Advers. capiend. l. III. cap. X.

SECTION. 4.

Sentiments of wise States and learned Men concerning Gratitude and its Opposite.

SENECA ⁹ handles this Question, whether the Vice of Ingratitude should go unpunished? He says, Yes; and he gives this Reason among others for it, that if it were not safe to be an *Ingrate*, it would be no Honor to be grateful. And the incomparable GORIUS is against the Punishment of such: For, he well remarks, Crimes which neither directly nor indirectly concern humane Society, nor any other than those who are guilty, should go unpunished: For, he insists, there is no Reason at all why such Crimes should not be left to the Almighty, who is wise to know, just to weigh, and powerful to revenge them. ^r

BUT however, wise Nations have enacted Laws in Favor of Gratitude, and have greatly discountenanced and severely punish'd the contrary Vice. SENECA indeed complains that none but the *Medes* had any Action against *Ungrateful ones*: But his Complaint was wrong and groundless; for the *Athenians* had a peculiar Law against such, by which they were reduced from a State of Freedom to a State of Slavery. And he himself remarks in another Place, ^s that the *Aegyptians* are famous for being *Thankful*, and that it is said they have made *Eunuchs* of Ungrateful Persons, that so the World might not be plagued with their Posterity. And it is very certain that, by the Laws of *Macedonia* and *Persia*, it was enacted the Crime of *Ingratitude* should be punished with Death.

IT may perhaps be esteemed an hard and cruel Fate, that Death should be inflicted, as well as threatned, for it: But if it be considered, that he must needs be disaffected to and hate the rest of the World to whom he is in no wise obliged, who is *ungrateful* to his Benefactor, it will follow that *Ingratitude* ought to be a Capital Crime, and that he, who is guilty of it, is not worthy to live: But I dare not insist on this.

⁹ Senec. de Benef. l. 3. c. x.

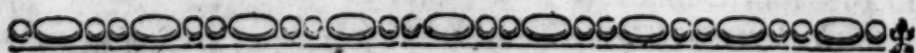
^r Grotius de Jure Belli & Pacis. l. II. cap. 20 §. xx. p. 372.

^s De Benefic. l. 2.

THE *English Law* has not, that I can learn, annexed any Punishment to this Crime: I could wish that at least it had establish'd concerning *Favors freely bestowed*, that they should be reckoned among *Debts*; and that it had been enacted that, when a Man has received any *Obligation*, there should be *Judgment entred* against him, and that he should be responsible in Proportion to the *Credit* given him.

NOR is it only in the *English Law*, but among the Laws of most other Nations, that the Crime of *Ingratitude* seems to be overlooked or forgotten. But however such as are guilty of it do not now remain wholly *unpunished*; for they are universally *hated*, and ² *what greater Punishment* can there be than the publick Hatred? *SENECA* says, *that not to be thankful for Benefits is in it self, and is accounted by all, a base Thing; and therefore those who are Ingrates themselves, will complain of the ungrateful.* ^u And *CICERO* observes, that every one hates him who is unmindful of a Benefit. ^v

THUS I have briefly shewn the Sentiments not only of some learned Men, bur of wise States and Kingdoms concerning *Gratitude* and its Opposite. Nor do I think it requisite to write any Thing further, in a general way, in Praise of the Former or against the Latter: This seems to be as fully recommended, as the other is discountenanced and exposed.



² *Neque ullum gravius Supplicium censendum publico Odio. Camerar. Hor. Subcisu. Cent. III. p. 239.*

^u *Non reserve Beneficiis Gratiam & est turpe & apud omnes habetur, ideo de Ingratis etiam Ingrati queruntur Senec. de Benef. l. 3. c. 1.*

^v *Omnes Beneficii immemorem oderunt. Cicero. de Officiis. l. 2.*

PART. II.

Of the particular Exercise of GRATITUDE.

IT is now convenient, that, since I have treated of *Gratitude in General*, I should descend and write of the *particular Exercise* of it, and lay before my Readers some *Instances* thereof; together with some Representations of the contrary Vice, and the odious Examples of the same.

CHAP. I.

Of Gratitude to inferior Beings.

SOME will be ready to smile at the very mentioning of *Gratitude to Beasts*: For there is a prevailing Notion that they were made for our Benefit and our Diversion, and that we may treat them well or ill just as it best pleases us: So that the *loving Dog* who has long ministred to our Sports, and the *faithful Horse* who has for various Causes been improved by us, when they are no longer capable of serving us, may be starved or knock'd in the Head by us, as we judge most convenient.

BUT the *Pagans* thought otherwise, and acted more as becometh Christians towards them than we. The valuable PLUTARCH inculcates it as a Piece of *Humanity* to nourish *Horses* worn with Labor, and to support aged *Dogs*; and I cannot but esteem it a *Piece of Gratitude*, as they have been wearing themselves out for our Pleasures or our Profit. Nor can I chuse but reckon, that MARCUS PORTIUS CATO, however worthy of Praise on many Accounts, was deservedly reprov'd for parting with his *Horse* which he used when he was Consul in *Spain*. And if, what PALÆPHATUS * remarks be true, that the *Dogs* of ACTÆON tore him to Pieces because he did not carefully provide for them, I think the young *Spendibrist* met with a righteous Fate.

THERE is, I confess, a strange Reason why some of the *Pagans* would not abuse and hurt any Creatures inferior to

* Palæphat. de Rebus incredibil.

themselves, and abhorred all Cruelty towards them ; to wit, because they had learned from PYTHAGORAS the Belief of a *Metempsychosis* or *Transmigration of Souls* ; that they believed that *humane Souls* went after a Man's Decease into *Brutal Bodies* good or bad according to their Behaviour here : So that it was no wonder if they were inclin'd to be favorable to the Creatures around them ; for they might otherwise maltreat and injure some of their dearest Friends and Relatives. And it is for this very Reason that the Turks throughout the East to this Day are very merciful to the inferior Part of the Creation. But, without the Belief of this absurd Opinion, I do not see why we may not be mercifully disposed towards the Brutes, and treat them handsomely.

SEVERAL illustrious Princes have put distinguishing Honors on their generous Horses for their good Services, while they lived. King FERDINAND of Naples, because his Horse carried him safely from the Battle wherein he was vanquished, intirely excused him from any further Service and Labor : And SOLYMAN a Turkish Emperor did the like for the same Reason.

BUT some other Monarchs were not satisfied, unless their Horses were honored after their Decease : They have therefore erected *Tombs and Monuments* for them. So ALEXANDER, the great-Murderer, built a Tomb for his *Bucephalus* : So CIMON, VERUS the Emperor, and the valiant King STEPHEN of Poland raised Monuments for their meritorious Horses : And the Emperor HADRIAN has gone a step further ; for he not only erected a Tomb over *Borysthenes* one of his Horses, but also wrote an Epitaph upon it, which is yet remaining : Part of it is to be seen in MONTFAUCON'S Antiquities.

NOR have particular Princes alone, but also even States have, done signal Honors to serviceable Beasts. When the Temple of PALLAS called *Hecatompodon* was building, 'tis reported that a Mule came of its own Accord to the Work, and went before the Rest as it were to encourage them to their Labor ; and that it was therefore decreed that the Creature should be *publickly maintained* as long as it liv'd.

NOR were the Athenians, who were the most polite Part of Mankind, less remarkable for the Respect shewn by them to a Dog, whom they honored with a Tomb, which gave Name to that Part of the Island where he was buried ; because he followed his Master a-cross the Sea to *Salamis*, where he died. And there is a modern Instance of *Gratitude* to a Dog in the order of the Elephant in Denmark :

That

That Order was instituted on the Account of a Dog named *Wild brat*, who, when his Master's Subjects all forsook him, still follow'd him: For which Reason the King appointed this Motto for the Order, *Wild brat was faithful*.

I am not here pleading for such *extravagant Expressions of Gratitude* to the inferior Creatures. We may be truly *kind and grateful* to them without running such a Length as this. All the Use therefore that I shall make of the foregoing Instances is, that we had need be ashamed if we be *unmindful of the Brute Creatures*, or *ungrateful* to them, when *Pagans and Mahometans* are not only so *merciful*, but also *liberal* to them.

It is certainly *ungrateful* to wrong them, because it is *unrighteous*; For so it is to *injure* such as have *served* us. SOLOMON the wise and the merciful informs us in Prov XII. 10. *The Righteous Man regardeth the Life of his Beast; but the tender Mercies of the Wicked are cruel.* Of which Place there are several Interpretations. LYRA tells us that the *Jews* were very *cruel*; and this was the Reason why *Mercy* was so often recommended under the Law, and why it was then required that even *Beasts* should *rest* on the Sabbath, that so, from *showing Mercy* to them, they might learn *Mercy* to their Neighbors. Dr. PATRICK's Paraphrase on the Words is this; "A good Man takes Care that his *Beast* be well used, and have Food and Rest convenient for it, which is more than Men bent upon their Wickedness will do for their Neighbors &c." But, however agreeable these Notes may be, I shall add another, which, if it were not my own, I would say is preferable. *The Righteous Man regardeth the Life of his Beast*; that is, carefully provides for his Sustenance, and uses him with Discretion and Tenderness after it: *But the tender Mercies of the Wicked are cruel*; that is, the Wicked are so barbarous as to pamper their Beasts only that they may use them the more *unrighteously*: Their *tender Mercies* towards them end in ill and *cruel Usage*.

THE *Wickedness* of treating them amiss might be argued, because they are the Creatures of a gracious GOD, who *careth* for them; therefore they ought not to be abused by us. But I must only treat of the *Ungratefulness of Misusing* them.

It was a Custom among the *Hebrews* (as well as among *Agyptians, Greeks and Romans*) to use *Oxen* in treading out their Corn, either by treading with their Feet only or by drawing a Cart or some other Instrument over it: And, while

while they were at Work, some *unrighteous Ingrates* would unkindly *murder* them: others daubed their Mouths with Dung; others hung a wooden Instrument about their Necks, which hindred them from stooping down; or put Sharps into their Mouths; or kept them without Drink; or covered their Corn with Skins to prevent their coming at it. MOSES by Divine Direction in Deut. XXV. 4. forbids *any such Inhumanity and Ingratitude* towards them; but, while he does so, at the same Time instructs his People in the Duties of *Benignity and Compassion* towards one another. And it is certainly just, that the Creature *that plougheth should plough in Hope, and that, threshing in Hope, he should be Partaker of his Hope*, as the Apostle generously urges in 1 Cor. IX. 10.

NOR is this all that can be offered against the unkind Treatment of them: No! Our mild and gracious Lawgiver also expresses HIMSELF against it: *Which of you* (says He in Luk. XIV. 5.) *shall have an Ox or an Ass fallen into a Pit, and will not straightway pull him out on the Sabbath?* As if He should say, Which of you can be so barbarous and ungrateful to the Creatures, who have served you, as to suffer them to perish, or not duly to regard their Life and Comfort? So that you see our kind REDEEMER does not suffer us to be *unmindful* of them; and if so, much less can He approve of any *barbarous Carriage* towards them. No *unrighteous BALAAMS* therefore who wrong their Creatures, who *cease not from smiting* them, and who would in their outrageous Passions *kill them* if they had proper Weapons for it; I say, no such act agreeably either to the Will or the Temper of our Saviour; and it is a scandalous Thing that such are found, and their Actions allowed, in Christian Countries.

SOME Naturalists have observed Instances of *Gratitude among Brute Creatures*, and even among the fiercest of them. Many such are to be found in ALBERTUS MAGNUS, RHazes, A PORTA and others. If the Stories, which they relate of them, be true, we may infer, that those who are *unmindful* of the Benefits received from them are *wiler than the Beasts which perish*.

Lastly. ARE not Men *accountable for their Ingratitude to the Beasts*? It is probable, and more than probable, that

* *Natura quæ Bestiis feris, ut Elephantis, Leonibus &c. sicut Historiæ hoc testantur, grati Animi Sensum Beneficiorum in didit.* Camerar. Hor. Subcis. Cent. III. p. 170.

they are: For these are *Talents* with which they are favored, and shall Men disregard or misuse them? Surely the just Judge of all the Earth does not allow of it now, nor will He approve of it hereafter.

CHAP. II.

Of Gratitude to Men.

IF *Gratitude* be due from Men to Beasts who have served and gratified them; how much more is it to their own Species, to Men, who have obliged them in any respects whatsoever.

IF we shew any Favors to our Brethren and Neighbors, we may reasonably expect a *grateful Return*: Yet, alas! how frequently are we disappointed? While we pour forth the Rays of our Benignity, some, tho' they are heated by them, will only return offensive Exhalations as filthy *Dunghills*.

BUT certainly, no Injuries or Offences are to be reputed so great as those proceeding from such as have been treated by us with Freedom, with Kindness and unaffected Friendship.

AMONG the Ancients no *Covenant of Love* and Friendship was counted more inviolably sacred, than that which was begun at the *Table*, or confirmed by it. *Salt and the Table*, according to the learned PHILLO, are designed by Mankind for the two chief *Pledges of Friendship*: *Friendships* therefore thus commenced were never to be broken: For this Cause the Pagans ever considered *Jupiter Hospitalis* as presiding at their Feasts, and accurately observing the *Friendship* established thus among them; and hence those who violated such a Friendship were always thought worthy of the greatest *Reproaches* in the World. CICERO relates that their *Ancestors* would not reckon such among good Men; and he protests for his own Part, that he had rather live among wild Beasts, than where such Cruelty is prevalent.

y Recte igitur Majores eum, qui socium se fessisset, in Virorum bonorum Numero non putarunt haberi oportere. Cic. Orat. pro Sext. Rosc. Amerin.

z Actum est, Judices, inter Feras satius est atatem degere, quam in hac tanta Immanitate versari. Id. ibid. Miserum est exturbari Fortunis omnibus, miserius est Injuria. Acerbum est ab aliquo circumveniri; acerbius a Propinquo. Cic. Orat. pro P. Quintio.

ÆSCHINES

ÆSCHINES upbraids DEMOSTHENES on this very Account, that, when he had often joined with one CEPHISODOTUS in Eating, in Drinking, and in Sacrifices, he was so wicked as to accuse him in open Court for some Misdemeanor. And EURIPIDES speaks of it as a monstrous Wrong, *why he was received to my Table in common with me.* All which, and such like Passages will give a fair Illustration to the Resentment and Anger of DAVID on such an Occasion: It seems *the Man after GOD's own Heart*, had been very kind and friendly to some disingenuous Person, who on the contrary prov'd faithless and *ungrateful* to him: Now, let us see with what Concern and Pity, yet with what Regret and Indignation at such unkindness, he sets forth his designing Companion's Wickedness, in Psalm XLI. 9. *Mine own Familiar Friend, in whom I trusted, which did eat of my Bread, hath lift up his heel against me:* In which words it is tho't by some of the Learned that he meant ACHITOPHEL. Nor does it seem improbable if we compare this Text with Psalm LV. 12, 13. *It was not an Enemy that reproached me, then I could have born it; neither was it he that hated me who magnified himself against me, then I would have hid my self from him: But it was Thou, a Man, mine Equal, my Guide and mine Acquaintance.*

So frequent indeed are the *Instances of Ingratitude* among those who pretend to be *Men of Honor*, and impudently style themselves *Christians*, that it is almost enough to discourage one from Goodness, Beneficence and Generosity: Yet, as the Supreme BEING our bountiful Benefactor showres his Favors *on the Evil and Unthankful*, why should not we, influenced by His Example, do so likewise?

BUT if others disregard the Kindnesses of their Friends, and, instead of returning them, treat their Friends with Insolence, Contempt and Ingratitude; in me it would be *an Iniquity* to do so; *an Iniquity*, I say, *condemned and punished* by my own Conscience as a Judge: Nor indeed is there any Thing in Scripture or in Nature that would justify me in *one ungrateful Act* towards my Neighbors.

I pray GOD therefore that He would be graciously pleased to preserve me from this Vice of so black a Die, that He would fill my Soul with a Disposition to Gratitude, and enable me on all Occasions to set an Example of this Vertue: Help me, good LORD, that in this Respect I may keep my Conscience towards all Men void of Offence.

SECTION I.

Concerning *those to whom Gratitude is owing.*

THERE are several Relations and Circumstances, wherein the Almighty has placed us, which ought to be with *Gratitude* embellished by us.

ARE we *Children*? We are obliged to be *grateful* to our *Parents*, who are Instruments under GOD of our Being and Life. ORESTES, says MENTES to TELEMACHUS, is every where celebrated for *gratefully honoring* his Father, and Thou shalt have *equal Respect* for *honoring thy Mother*.^a But those who treat their Parents unkindly are far from *Respecting* and *honoring* them: They are therefore ever styled in the *Civil Law* *Ingrati, ungrateful Wretches*,^b and are worthy of the greatest Reproaches.

HAVE we kind and generous *Patrons*? To them also is our *Gratitude* due; and, if we pay it not, we are to be accounted *ungrateful*.^c

To *Magistrates* we are to shew likewise all Duty and Respect: And, to our *Country* and its *Friends*, all *Gratitude* and *Observance* is to be manifested.

IF we have been or are *Pupils*, We should not prove *disingenious* to our *Tutors, Instructors and Guardians*; for we are inexpressibly indebted unto them.

AND, in short, if any one has conferred *any Favor* on us, he is intitled to our *Love and Friendship, our kind Remembrance and grateful Carriage*. Surely the Person, who was instrumental of *saving our Lives*, or contributing to the *Comfort* of them, who *delivered us from any evil Circumstance* in Life, or refreshed us with *any positive Emoluments* is deserving of *grateful Esteem and obliging Returns*.

SOME have been pleased to divide the *Species of Gratitude* to *Mankind* according to the Objects thereof; and these, they say, are either *primary* or *secondary*. The *primary* Objects are our *Parents, the Civil Magistrate, our Instructors* in Arts and Sciences or in Religion, *all our Friends*,

^a Homer. *Odys.* 1.

^b Justinian. *Novel. Constit.* 115 cap. 3.

^c Ulpian. l. 19. ff. de *Jure Patronat.*

and our *Relatives and Kindred* according to their Kindness and Friendship to us. The *secondary* Objects are such as are dear to us *on the Account of others*, who have laid us under Obligations ; for whose sakes we are to value them, to place them in our *Album*, to treat them in a proper Manner, and at all times to direct and assist them : For in Truth, it is *just and grateful* to take Care of, and shew Kindness to, such as are descended from, or are in any wise related to, those that have been good and generous unto us.

SECTION. 2.

Why we should be grateful to them ?

I Shall not here mention and apply to this Head, tho' I could with considerable Advantage, the Reasons and Considerations recommending *Gratitude*, which are offered in the first Part of this Discourse : All that I shall say, in Addition to those Reasons, is, that if we be not *grateful* to such as have served and gratified us, it would be *disingenious* to GOD, *unjust* to them, and a Piece of *Unkindness* to our selves.

It would be *disingenious to GOD*, if we should prove *ungrateful* to those who have obliged us : For it is HE, who stirred up in any an *Inclination* to serve us, and who also animates them to *prosecute their kind Intentions* : If therefore we slight their *good Inclinations and kind Offices*, it reflects upon our bounteous *Father and Friend in the Heavens*, who certainly expects, that when we are obliged by any, we should be *grateful* to them, and to HIM for them.

A Peice of *Injustice* it would also be *to our Benefactors* and Friends to be *ungrateful* to them : For it is certainly *just and equal*, that such as have favored us in any Instances should be well esteemed of by us, and that we should *gratefully behave* our selves towards them : And therefore it is highly *unjust* to disregard their Favors, and overlook their Merits.

NOR indeed could *Ingratitude* to them be otherwise than *irksome and injurious to our selves* : For it would sowre our Tempers, and lead us into the vilest Behaviors ; while at the same Time it would excite in those who have served us a just Contempt of us, and preserve them and others from doing the like good Offices to us for the future : So that,

to

to render our selves pleasant and easy within, and abroad peaceable, beloved and well-treated, we should be kindly affected, and gratefully demeaning towards our generous Obligers.

SECTION. 3.

The Manner of shewing Gratitude.

WE have said, who are *the Persons* to whom we should be *grateful*, and exhibited in Brief *the Reasons* for our being so to them: It is now convenient that we be acquainted with *the Manner of shewing our Gratitude*. Now, to shew our *Gratitude* to those who have befriended us, they are to be considered *as living or as dead*.

I. IF therefore they are *Living*, to whom we are obliged, there are several Ways of proving our *Gratitude* to them.

IF they, who have succoured us, unhappily subside into poor and abject and affecting Circumstances, we ought to *relieve and assist them*: It is *grateful*, generous and honorable to do so. Let us be convinced of it from two worthy Examples, which are justly admired and applauded, of which one is an *Ancient* and the other a more *modern Instance*. The Former is DARIUS: SYLOSON Brother to POLICRATES gave a fine glittering Cloak to this Son of HYSTASPES, when he was only one of the Guard to CAMBYSES: DARIUS amply recompenced him when he was afterwards on his Throne; for he first of all offered him an immense Sum of Gold for his former Kindness; and when SYLOSON, refusing that, beg'd that his native Country *Samos* might be freed by him, for it was held by a Servant of his deceased Brother: DARIUS readily comply'd with his reasonable Request. The other Instance is the Princely THOMAS CROMWELL. -- He was a Soldier in *Flanders*, reduced, very poor, desirous to get Home, and yet could not by reason of his Poverty: FRANCIS FRESCOBALD a *Florentine Merchant*, pitying his unfortunate Circumstances gave him an Horse, new Apparel, and sixteen Ducats of Gold: This FRESCOBALD afterwards met with great Losses, and was at length obliged to sail for *England*, where as it should seem fifteen thousand Ducats were owing to him: Being arrived there and walking the Street about his Business, he accidentally met with THOMAS CROMWELL, but unknowingly;

for he was then *Lord Chancellor of England*, and was going to Court : My Lord alighted, embraced the Stranger, invited him to Dinner : When he had inquir'd into his Circumstances, and found how they were, he gave him immediately the Money which he had formerly lent him, ten Ducats for his Apparel, and ten more for his Horse : Nor was this sufficient, but he also gave him four Bags in each of which were four hundred Ducats : Nor yet was his Lordship content with this, but he likewise got in his Debts for him, that so he might be free from Care and Trouble, and profer'd him sixty thousand Ducats for four years, if he would continue and make his Bank in *London* : While there, he lodg'd in CROMWELL's House, who kindly entreated him to tarry with him ; but notwithstanding his Entreaties, he chose to return, and accordingly he returned, surprized and overcome without doubt by such wonderful Ingenuity : But the honest Gentleman died in the first Year of his Return, and so was deprived of the great Pleasure which he propos'd in a peaceable Retirement, and the continued Reflection on so superior and incomparable an Instance of *Gratitude*.

IT is very true, that there are but few, who if they have the *Inclination*, have the *Ability* to give such generous Demonstrations of a *grateful Mind* : Nevertheless such, if they see that their Friend has need of their Relief and Assistance, ought certainly to afford it, and should contribute to their Comfort as far as they are able : *The Necessity of a Friend* renders it absolutely necessary,^d and it is a Piece of *Christian Gratitude* and Charity, to pity, to consider and to succor him.

AND if the Circumstances of our obliging Friends be good and plentiful, so that there is no Necessity calling for our Relief ; this however *does not discharge us* from our Obligations. If our Friends do not want our Favors, we should make them *some Presents* agreeable to the good Offices they have done us, and suitable to our Fortunes. *ACHILLES* presents a double Bowl to *NESTOR* for his former Exploits and for the Respects which he had paid him. * The great *CYRUS* was remarkably liberal and *grateful* ; for he would give *whole Cities* to those who had served him, as to *PR-*

^d *Sape etiam Indigentia Amici efficit, ut id non laudibile modo sit &c.*
Senec. de Benef. l. iv. c. 11.

* *Homer. Iliad xxiii.*

THARCUS of *Cyzicus*, on whom he bestowed *Seven* as a Token of his Friendship. ^f Nor was AUGUSTUS unmindful of such as had gratified and honored him: VIRGIL and HORACE and others were gratefully remembred and rewarded by him. Nor is NICOCLES to be forgotten, who succeeded his Father EVAGORAS as King of *Salamine in Cyprus*: ISOCRATES for his sake composed two Orationes, one of which proposes *the Duty of a King to his Subjects*, and the other *the Duty of Subjects to their King*: NICOCLES, to shew his kind and grateful Acceptance of such useful Orationes gave him *twenty Talents* for them, which amounts to *three thousand, seven hundred and fifty Pounds Sterling*.

BUT supposing we are not able to make any agreeable Presents, as a Token of our Respect and Gratitude for Favors received, what shall we do then? Why then we ought to *speak well* of our Benefactors, and give them their *just Praises*. Both OVID ^g and Sir RICHARD STEEL ought to be commended for *praising* their agreeable Ladies, when they were not otherwise able to make them Amends for their Favors. But still they who have obliged us, ought to be praised in a proper and *just Manner*, not for *imaginary*, but real, *Vertues*; nor for *Favors in Reversion*, but such as have been actually received. CICERO has set an excellent Example for us in giving our Praises: He is commending several valuable Men, who were unjustly accounted among Orators; and says, ^h that, if they were *not of any great Judgment, yet their Industry was commendable*; nor indeed, says he, *did they want a Genius, but only an Oratorical Genius*.

AND if the Public have seen meet to confer any *signal Favors or Honors* on us, our *Encomiums on the Public* are very decent and requisite. Who can sufficiently approve *the Gratitude* which CICERO manifests in some of his Orationes? As when he had received Kindnesses from the Emperor, in some he celebrates the Wars, the Victories and the Triumphs of CÆSAR with matchless Ingenuity; so in others he does Justice to *the Senate* who had peculiarly obliged him: Let me particularly refresh my Reader with a few *grateful Clauses* in his Oration to the Senate after his

^f A. h. n.

^g Ovid. de Tristib; l. 1 Eleg. 3. et de Ponto l. 3. El. g. 1.

^h Probabilis tamen Industria; Quanquam iis quidem non omnino Ingenium, sed Oratorium Ingenium desuit. Cicero. de Clar. Orator.

Return ; " What Memory, ' says he, What Power of
 " Thought, what Greatness of Respect is equal to your Be-
 " nefits, which are so many and so great ? --- He is great-
 " ly to be reproached, who is in any wise tardy in reward-
 " ing such grand Favors ; nor is he only *ungrateful*, which
 " is a grievous *Thing* indeed, but he is also to be styled *ve-*
 " *ry wicked.*"

BUT if either *particular Persons* or *the Public*, which would be very strange, should not care to hear their own Praises resounded, *they* * *will however take it well to be thanked* for their Goodness to us : And this, whether they take it well or no, is certainly becoming us : The ingenious *AUSONIUS* thought so, when he made publick his Thanks to the Emperor *GRATIAN*, to whom he was considerably obliged.

NOR indeed are *particular Persons* only obliged, but even *Cities and Kingdoms* ought, to shew a proper *Gratitude* for publick Blessings received by them. The People of *Rome* look'd on the Life of *AUGUSTUS* as an invaluable Favor ; when therefore he was well recovered of a dangerous Distemper, they were so gratify'd that they pass'd a Decree for erecting a Statue to his Physician *ANTONIUS MUSA*, and for placing it next to *ÆSCULAPIUS*. And in diverse *Cities of Greece* it was decreed that *HIPPOCRATES* should have the same Honor with *HERCULES*, because he sent several of his Scholars there to assist and administer to such as had the Plague, which came among them from *Illyricum*. *Dr. PITCAIRN*, *Dr. FRIEND*, and *Dr. MEAD* certainly deserved analogous Honors from the Kingdoms which they instructed and relieved. Nor do Physicians alone deserve *Statues* and other *publick Testimonies of Gratitude* ; but those very Learned Men, who have uncommon Acquaintance with *Divinity and the Law*, or have served their Country

i *Quæ Memoria, quæ Vis Ingenii, quæ Magnitudo Observantia tot tantisq; Beneficiis respondere poterit ? Qui mihi primus afflicto & jacenti consularem Dextram porrexit : Qui me a Morte ad Vitam, a Desperatione ad spem, ab Exilio ad Salutem revocavit. Cicer. Orat. ad Quirites. post Redit.*

At gravissime vituperatur qui in tantis Beneficiis, quanta Vos in Me contulistis, remunerandis est tardior : Neque solum ingratus, quod ipsum grave est, verum etiam Impius appelletur necesse est. id ibid.

k *Si Laudes respuant Viri optimi, Gratiâ Saltem sibi agi permittant Trapp. Orat. Inaug. Praelection. Poetic.*

in a superior Manner in any other Profession or Employment should be deemed worthy of publick Expressions of *general Gratitude*.

'Tis true your great Minds are intirely unconcerned, whether their good Offices are thankfully acknowledged and publickly recompenced : They can say, with the Prince of Roman Eloquence, ' *They desire no Reward of Verrue, no Marks of Honor, no Monuments of Praise : They would have no Triumphs, no Monuments, nor any Ensigns erected to their Fame only in the Minds of the Obliged : Nothing mute, nothing silent, nor any Thing which the more ignoble and unworthy may obtain, can be delightful to them : But altho' the Wise may look with Coldness and Indifference on any outward Marks of Esteem and Gratitude, this however will not excuse the Persons, the People obliged from paying them the publick Regards which are due to their Merits : Nay the Neglect of Paying these is very ungrateful and wicked.*

THUS the Manner of shewing Gratitude to the Living has been described : But, after all, *A grateful Mind* must stimulate to such Expressions of Gratitude, as have been mentioned ; nor will these be worth a Straw without *that Mind, sensible of the Honors* really deserved as well as conferred. ^m And I must add, what should by no means be forgotten, that our *grateful Mind*, if it can carry us forth to no other Proof of Gratitude, should lead us to our Closets, where we should in an humble and fervent Manner recommend our Benefactors to GOD's Grace, and intreat for them superior Blessings to those which they have conferred on us, even *Spiritual Good Things and Eternal Blessings* for them. It is probable, that such as had been obliged by the pious JOB, and whose Blessings came upon him, vented their good-Will in *Wishing* most heartily both present and future Prosperity to him : But whether they were so grateful or no, it surely becometh us to be so : For so the first Teachers of the Gospel pray'd, that Spiritual Emoluments and the unsearchable Riches of CHRIST might be bestow'd on those who refreshed them and forwarded them in a chearful Attendance on their holy Employments.

1 Quibus pro tantis Rebus, Quirites, nullum Ego a Vobis Virtutis Premium, nullum Insigne Honoris, nullum Monumentum Laudis postulo, &c. Cicer. Orat. III. in Catilin.

m Est Animus certe vestros sensurus Honores, Ovid. Metam. l. XIII.

2. *THE Gratitude, which the Living may expect, has been considered: I shall now dwell on the Gratitude which is due to our deceased Friends and Benefactors.* They are certainly entitled to *a grateful Remembrance, and a just Requital of their good Offices* should be proposed by us. But how shall we demonstrate our *Gratitude* towards them?

SURELY they are *not to be worshipped* by us; altho' some have tho't them worthy of *Divine Honors*. The Art of Translating *Men into Gods* was indeed very early. The Author of *the Wisdom of Solomon* ⁿ intimates that *the Affection of Parents to their Children* untimely snatch'd away by Death; but LACTANTIUS believes, ^o that *the Love of Subjects* to their departed Princes; and I may add the extreme and unlimited *Fondness of Children* for their Parents, gave the first Occasion to this Invention: For when they could no longer enjoy and admire *the Original*, they tho't it proper to furnish themselves with *Resemblances or Copies*; that so *the Memory of their Friends* might be prolonged and perpetuated: But, alas! when they designed the *Copies* as only *Civil Memorials* of them, instead of using them as *such*, they converted them into *Idols*, and make them the Objects of Religious Veneration and Addresses. Thus it is agreed among several of the Learned, that the *Teraphim* (from which it is probable that the Greek *Therapeuine* to worship is derived) were *deified Men*. The *Penates* or *Lares* were the *Images* of the most illustrious among the Ancestors of a Family, which after a Consecration with a peculiar Service were worshipped as Gods. And Monsieur JURIEU, with whom many in this particular concur, conjectures, that the *Teraphim* of LABAN might be the Images of NOAH and SHEM; of NOAH, as the common Father of the World; and of SHEM, as being the Patriarch of his Family. It is plain that LABAN had more than one of them; and OVID speaks of them (the *Lares*) as two: 'Tho' it is likely that in after Ages the Number of them might multiply. It is supposed also by many of the Learned, that BEL, of which we read (in *Isai. XLVI. 1.*) was of this Kind: It was, as they assert, the Effigies of a puissant Prince, known by the Name of BELUS, who was NEBUCHADNEZZAR's Progenitor. The Romans were so inclined and addicted to this Kind of Idolatry, that they were very willingly deceived and im-

ⁿ *Wisdom. Chap. XIV. & XV.*

^o *Lactant. de fals. Religien. p. 46, 47.*

led upon by JULIUS PROCULUS, who protested that ROMULUS after his Death appear'd to him, & commanded that a Temple should be erected to him, and that the People should worship him under the Name of QUIRINUS. Nor did the Romans alone religiously worship such as had conferred remarkable Benefits on them; but the Greeks also, from the same Principle of *Gratitude*, rendered *Divine Honors* to such as had in their Opinion merited them; of which deserving Persons the learned VOSSIUS has favoured us with a Catalogue. ^p In DIODORUS SICULUS ^q we have an accurate Account of the Genealogy of the Gods; and he amply enumerates the *Benefits*, for which the whole Clan of Deities were had in such Esteem and Veneration. He mentions SATURN, HYPERION, COEUS, JAPETUS, CRIOS, and old OCEAN; nor does he pass over their Sister Divinities RHEA, THEMIS, MNEMOSYNE, PHEBE and THETIS; every one of whom, as he relates, had invented something for the Use and Improvement of Mankind; and hence, he proceeds, *they have obtained good Will, Honors and immortal Memory* from all of us. And this very same Custom of doing Honors to the *Meritorious Departed* has not only obtained among the wise and learned Nations; but also among the most ignorant and barbarous; among which the Roman Catholick Countries may well be reckoned, since the same Ignorance, which was the Mother of this Devotion among the Pagans, prevails among them.

BUT, altho' the deserving Dead are not to be worshipped, they are however to have proper Honors bestowed upon them: These are the natural Recompences of true Merit, and suitable Expressions of serious *Gratitude* for their Favors and kind Offices.

THE Customs of particular Places ought undoubtedly to be observed in giving Honor to the Departed. Among the Egyptians the Men of Worth were embalmed and decently buried: In HOMER ^r we have a brief Description of their Precedure in *Embalming*; and GREENHILL, as well as some other Moderns, have fully explained the Art. ^s All Civil Nations took Care to bury their Dead, tho' the Scythians, Thracians and other barbarous Nations neglected

^p Voss. de Origin. Idol. l. i. c. 13.

^q Diodor Sic. l. 5.

^r Illiad VII. See Pope's Notes.

^s See Greenhill's Art of Embalming.

it. The Scriptures say but little of the Ceremonies among the *Hebrews* before and after Death ; but the *Rabbies* have made Amends for it. They considered it as an *Act of Devotion* to be present at the Death of a pious and learned Man. On the *Coffins* of such they would sometimes place a good many Books. Persons of Distinction had their *Coffins* sometimes painted and sometimes covered with a black Cloth. The Persons therein were dressed in all that they had rich or magnificent, until these Extravagancies were reformed by GAMALIEL the Elder. I mention'd *Embalming the Dead* ; but of this there are but few Instances among the *Hebrews*, and but one in the Gospel which seems to be different from that of the *Ægyptians*. The *high Priest* indeed was forbidden to rend his Cloaths and mourn for any one, how dear and worthy soever ; nor was it lawful for the *Priests* to shave their Heads and Beards, or cut their Flesh for the most near and valuable Relatives : But, as for the rest of the *Israelites*, they were not forbidden any of these Things ; only the profane Ceremonies of ADONIS, whom MOSES in *Levit. XIX. 28.* calleth the *Dead* by way of Derision. The Deceased were laid in Graves according to their respective *Merits*, some in *Fields*, some in *Rocks*, but generally on level Ground. The Kings of *Judah* had their Sepulchres in *Jerusalem*, and in the Palace Garden. But the most famous Sepulchres were in *Caves*, and all their Beauty lay within. The Commentators are not agreed, whether on some extraordinary Occasions the *Bodies* of departed Worthies were not burnt : There are some Passages in Scripture which seem to prove it, as *1 Sam. XXXI. 12.* and *Jer. XXXIV. 5.* The *Greek* and other Nations practised it, we are very certain. The *Habit* for Mourning was black or dark coloured according to the Manner of the Country. And, as for the *Time* to be devoted to Grief, JOSEPHUS says *thirty Days* is sufficient for the wisest Man : The Mourning for SAUL, for JUDITH and for HEROD the Great was *Seven Days* : OVID says, that ORPHEUS mourned *Seven* for the Loss of his Wife : But SIMONIDES would have every one's Grief confined to a Day. Narrow Limits for Sorrow truly ! ATREUS, the first Institutor of the *Olympiads*, probably proposed them in Honor of some worthy Friends departed : But, whether this was his Intent or no ; we know that ACHILLES

honored his Friend PATROCLUS with Funeral Games, after that he had burned his Body and duly sacrificed to his *Manes*: And we find that ÆNEAS did the same Honor to his good Father ANCHISES; and shewed all possible Respect to his departed Friend and Companion PALLAS. Some Nations tho't it not enough *but once* to discover their Regards in a publick Manner, but would at distinct Periods of Time repeat the same: So the *Greeks* kept up a solemn Custom of annually bewailing the Death of LINUS their first Poet.

ALL these Methods of shewing Respect and Gratitude to excellent Persons were very decent in their proper Times and Places. Nor can the Proposal of TULLY concerning SERVIUS SULPITIUS be faulted: He was sent by the Senate to MARK ANTONY, as their Embassador, to bring him to Terms of Agreement, but unfortunately died in the Execution of that Affair before he had reached ANTONY: CICERO, inasmuch as he died in his Embassy *serving the Common Wealth*, * humbly moved in the Senate that a Statue might be erected to his Memory. Nor can the *Greeks* be blam'd who, when one of their wise Men died; SOLOON, put his brazen Statue in the most public Place, buried him near the Gates of the City Wall, and encompass'd his Monument with a Wall, as we read in ÆLIAN l. 8. c. 17. Nor yet can any one, who knows the Lady, be offended with ARTEMISIA for proceeding further than any of the foregoing Persons in shewing her Respect to her deceased Husband MAUSOLUS King of *Caria*: She not only *drank his beloved Ashes*, to shew her eager Affection towards him; but she also erected a Monument to him, which was reckoned one among the Seven Wonders of the World: † It was a Quadrangular of fine Marble, two hundred and eleven Feet, about five and twenty Cubits high, and was encompassed with thirty six Columns: The Ascent was by Steps in the Corners of the Walls, at which Places as well as in the Middle were most exquisite Statues, and on the Top was fixed a Marble Chariot.

BUT all these Ways of shewing Gratitude are mute and silent: Such therefore, as they were despised by the great CICERO, ‡ ought to be little valued by all the Generous

* Cum ob Remp. in Legatione Mortem obierit Cicer. Philippic. IX.

† Pancirol. de Reb. deperdit Part I. Tit. XXXII. p. 109. 4^{to}.

‡ Nihil memutum potest delectare, nihil tacitum, nihil deniq; hujusmodi quod etiam minus digni assequi possint &c. Cicer. Orat III. in Catalin.

and Considerate. Indeed so they are ; for they vastly prefer the more *liberal and ingenious Proofs of a thankful Mind*. A Poem to the Memory of a Friend, in their Opinion, is better than a *rich Embalming* and a *splendid Interment* ; an Oration in Praise of our Benefactors more excellent than *Burning* their dead Bodies with Pomp, and appointing *Funeral Games* for them ; and a *just History* of their worthy Doings much superior in Value to even ARTEMISIA's Monument : But now several among the Learned have followed these Methods of honoring their Friends according to their various Genius and Talents and Inclinations.

HOMER the first and best of Poets, in his matchless *Iliad*, immortalizes TYCHIUS an ordinary Tradesman, * who had obliged him ; which is a manifest Proof of his *grateful Temper*. VIRGIL too admirably shews his *Gratitude* to his Friends in several of his Poems. Nor are OVID and CATULLUS behind Hand in Respect to their Friends : How does the *Former* mourn over his soft and tender Companion TIBULLUS, † wishing, that if there be any such Thing as Life after a Departure hence, he may be convey'd to *Elysium* ; and in the mean Time that his Bones may rest quietly in their Urn, and that the Earth may lie light over his Ashes. And how affectionately does the *Latter* write of his ORTALUS, assuring him, that altho' he *should never see him again nor bear him, he would however certainly love him*. ‡ But Nations, as well as particular Persons, have also in a Poetical Manner done Honor to the deserving Dead : Thus the Ancient *Celtæ*, when any died valiantly in Battle, composed Songs for them : Perhaps they learn'd the Custom from the Elegy made by DAVID after the Decease of his beloved JONATHAN.

OTHERS have a Talent at *Oratory* ; and such should shew their *Gratitude* to their worthy Friends departed by exercising this Talent. LYSIAS shewed his in a Funeral Oration : And among the *Greeks* such Orations were in use, as PERTICLES observes in his on those *Athenians*, that died in Battle for their Country, which by the Way is the only Oration of that Kind that is come down unto us. The *Romans* too came into the same *grateful Practice*. CICERO with

* *Iliad*. VII.

† Ovid. *Amor.* l. 3. *Eleg.* 8.

‡ Catull. *ad Ortalum*. *vid.* Pindar. *Nemea*. Od. vi.

wonderful Eloquence expresses his Grief for the Loss of his dear, much esteemed Friend HORTENSIVS, and gratefully mentions his Friendly Offices. ^a PLINY's Panegyric on TRAJAN, altho' it was composed while he was yet living, was designed for his Remembrance and Praise after his Death; neither has it fail'd of Success, for it has brought down to us *the Gratitude of PLINY*, and at the same Time *the great Merits of his Patron*: Nor does he shew less Gratitude and Affection to his agreeable Friend MARTIAL, which may be clearly seen in a beautiful and elegant Epistle to PRISCUS. ^b

THOSE, who cannot in a Sublime and Oratorial Manner display the Vertues of *departed Worthies*, may perhaps delight in *History*: Such therefore should in *Historical Memoirs* write the Lives and Actions of their deserving Friends. So TACITUS wrote *the Life of AGRICOLA* his Father in Law, for which he is not only to be excused but also to be commended, on the Account of his *Piety and Gratitude* therein demonstrated. ^c But here it may be remarked, that there is a Mean to be observed (*Est Modus in Rebus*) in such Histories: Unworthy Persons are unworthy of them; and they who write *the Annals* of such procure Disgrace to themselves: Thus did REGULUS, who wrote a Book of *the Life and Death of his Son*: PLINY says concerning it, that it was so foolish that it would excite *Laughter*, rather than *Sorrow* to read it; nor, he adds, *would you believe it written of a Boy, but by a Boy*. ^d

I have said that such as have a Talent at *writing Histories*, should in this way do Justice to the Merits of their Friends: In this Way they ought to describe their *laudable Actions* and wipe off any *Aspersions* on them: And this is especially requisite, just and *grateful* after their Decease; because *then* they are not able to vindicate and answer for themselves. LENÆUS, who had been a Servant to POMPEY, had so great a Love for the Memory of his Patron, that he could not forgive the Historian SALLUST for saying, that he was of *an unhandsome Face and an immodest Mind*; but calls him very hard Names for abusing his Master: Nor was he satisfied with vindicating his Master's Character and Repu-

^a Ad Init. Cicero. Libr. de Claris Orator.

^b Plin. l. 3. Epist. 21. Prisco.

^c *Piesset ne Pietatis aut laudatus erit aut excusatus.* Tacit. vit. Agrici

^d Plin. l. 4. Epist. 7. Lepido.

tation; but runs out at full Length against SALLUST, styling him monstrous both in his Life and Writings, and a most illiterate Stealer of CATO's ancient Words. * The Servant did well without doubt in clearing his Master's Character, but is not to be justified in insulting SALLUST.

BUT after all the Deceased receive no Advantage from these Effects of Gratitude. Is there then no other way to be found out, that so those who have served us or the Commonwealth may in a Sense reap themselves the Fruit of their own Labors? Yes! The Goodness shewn to the Children of the Deceased is as it were conferred on them. So DAVID prov'd his Gratitude and Affection to JONATHAN his Brother by shewing Favor to the lame MEPHIBOSHETH. So the Man in PROCOPIUS, f that was dying, said, *Whatsoever you bestow on my Children you confer on me.* Nor have particular Persons only, but even States also, have thought this a very lively Way of shewing Gratitude to the Deceased. PETER MARTYR's only Daughter was in poor Circumstances, to which she was brought thro' the Prodigality of a debauched Husband: The Senate of Zurich, out of a grateful Remembrance of her Father's great Worth, Supported her with a bountiful Maintenance as long as she liv'd. CN. SCIPIO, after that he had many Successes in Spain, fell into great Poverty, and so died, that he had not Money sufficient left for the Marriage of his Daughters: Wherefore the Senate appointed them Portions out of the Publick Treasury. The Athenians also dealt in the same generous Manner by the Children of ARISTIDES, who died very poor, after that he had excellently behaved himself in his Government.

I remember one Instance of Gratitude more, which, because it is a very odd one, I will rehearse it. CODRUS King of the Athenians disguis'd himself in Battle with the Locrians in Love to his Country: The Athenians were so charm'd with it, that they would never suffer themselves to be ruled by a King afterwards; for they thought that no Man was worthy to succeed him. g

I will conclude this Section, of the Manner of shewing Gratitude, with a few agreeable Notes on Prov. XX. 6. which will be very apposite to what I have been writing. SOLO-

e Sueton. de illustrib. Grammatic.

f Persf. I.

g Justin. Histor. l. II. p. 38.

MON there says, *Most Men proclaim every Man his own Goodness ; but a faithful Man who can find ?* The Meaning of which as embraced by our Translators is, that most Men love to proclaim their own Goodness and Charity : But their Tongues are more free to publish it than their Hands ; for who can find one among such that declareth the Truth. Some take the Words in this Sense ; *Most Men proclaim the Man that is bountiful* to them ; and yet there is often more Flattery than Truth and Faithfulness in their Reports on such Occasions. Rabbi SOLOMON gives us this Interpretation of the Text ; *Most Men in the Times of their Necessity* call him to their Help, who hath been kind, courteous and friendly in his Promises ; but who can find the Man that faithfully performeth what he has promised ? And lastly, LEVI GERSON has obliged us with a Comment upon the Words which is as good as any of them, 'tis this ; *Most Men in their Times of Distress and Necessity* will call him to their Relief, Comfort and Assistance whom they have relieved and comforted, as expecting the like Favors in Return from him : But where will you find one, that will faithfully and gratefully make a Requital of the Love and Favor which they have received.

EVERY one sees how these Remarks are applicable to the foregoing Observations : So that there is no need of either shewing their Agreeableness or apologizing for them.

SECTION 4.

Instances of Ingratitude.

WE have now seen the Manner of shewing Gratitude, and have had Examples of shewing it in those Manners : From these, I will beg the Favor of my Reader to turn aside a little, and observe the Instances of Ingratitude which I shall produce ; and these, if I mistake not, will very forceably recommend the Examples of the contrary Vertue : For Contraries always illustrate one another ; nor is there any more effectual Method to set off any Vertue than by exposing the Opposite Vice, or by exhibiting some odious Proofs and Examples of it.

IN the Beginning of this Chapter I took Occasion to remark, how disingenious and vile it was to be ungrateful to private Friends who have served and obliged us. I must
now

now add, who can think of the *Ingratitude* of SEXTILIUS to C. CÆSAR the Orator with any Patience? And who can forgive POMPEY's the Great to CN. CARBO? POPILIUS also is to be detested, whose Life was defended by CICERO with uncommon Care and surprizing Eloquence: Yet this Fellow, for no Injury received, nor for any Reason whatever, sued to ANTONY that he might be employed in the Prosecution and Murder of his meritorious Advocate, who was then proscribed: He succeeded, got a Commission for it, went in Post-haste to *Cajeta*, and cut off *the Head of Roman Eloquence*. Nor is MARCELLINUS to be mention'd but with Disdain and Anger: He was so impious as to speak in the Senate against POMPEY, who was the Cause of his Promotion: POMPEY well took him up and taxed him with *Ingratitude*; He said, "Art thou not ashamed, MARCELLINUS, to speak Evil of him, through whose Bounty of a *Mute* thou art become *Eloquent*, and of one *half starv'd* are bro't to such a *Plenty* that thou art not able to forbear *Vomitting*?" Nor is the Emperor BASILIUS MAGEDO excusable for his *Ingratitude* to the Man who sav'd his Life: As he was hunting, the Brouches of a Stag got into his Girdle, and he was carry'd off his Horse; so that he was in imminent Danger of Destruction: A Gentleman, perceiving his Danger, drew his Sword and cut his Girdle: For this very Act his Head was order'd to be struck off by the Emperor, for suffering his drawn Sword to be so near his sacred Person. Several of these Persons, who have been so barbarous and *ungrateful* have rose from a low Degree of Life to great Fortune and Power: And it must be confessed, that such as from an inferior Condition emerge into splendid and opulent Circumstances, are *generally haughty and ungrateful*^b towards their old and generous Friends, which indeed is very vile and unbecoming.

BUT if it be so *base* for *Private Men* to be *ungrateful* to their particular Friends, how dreadful is it to be so to such as have *served the Publick*? Yet this is very frequent, that many disregard even *Publick Benefactors*; and it must be with Regret taken Notice of, that *the Pub-*

^b *Asperius nihil est humili cum surgit in altum:*

Cuncta ferit, dum cuncta timet: desavit in omnes,

Ut se posse putent: Nec Bellua tetrior ulla est. Claudian. l. i. in Eutropio
 & Pindar. Isth. Od. 7. *Vetus dormit Beneficium.*

lick it self is often faulty in *flighting* those who have served them and *forgetting* their *Obligations* to them.

How shameful is it, that many have been allowed by the *Publick* to suffer in their *Fortunes*? It must needs produce Disquietude and Uneasiness in ingenious Minds to be the unwilling Spectators of it. To see POMPILIUS ANDRONICUS, who composed many valuable Things, so poor and needy that he was obliged to sell his *Annals* to Support himself: To see ORBILIUS in his Old Age, who had educated many great Men, compelled thro' Necessity to inhabit under Thatches: To see VALERIUS CATO very old and miserably poor; and, tho' he was an excellent *School-master*, a great *Gramarian*, and a fine *Poet*, and able to answer the most important Questions; Yet *unable to pay a Debt*: * Or, if these ancient Examples do not satisfy and move us; to behold SPENCER that admirable old English Poet reduced to *Starving* after the Death of the generous as well as learn'd Sir PHILIP SIDNEY: To behold the Divine MILTON getting his daily Bread at the laborious Drudgery of *keeping School*: To behold SHAKESPEAR scarcely subsisted, and BUTLER pleasing the Court and the City, yet perishing for Want: To behold DRYDEN just kept alive by his Pen, and WYCHERLEY dragging on his Days heavily, till he late received some Comfort by a Paternal Fortune: To behold OTWAY spunging on a Vintner in whose Debt he died considerably; and to see poor NAT LEE perishing in the Streets: I say to behold these, and such like Instances, of ingenious Men poor and wretched, it is a very melancholy Thing, and *reflects Prodigious Disgrace on the Cities and Countries* which are unmindful of them. But above all Instances ancient or modern, I am most affected with the Story of BELISARIUS, who was allied to JUSTINIAN: After he had overthrown the *Persians, Goths and Vandals*; after he had recovered *Sicily, Africa* and the greater Part of *Italy* with few Soldiers and little Cost; and after that he had refused the Kingdom of *Italy* which was offered to him; I say, after all this, he was upon some flighty and *groundless suspicion seiz'd and made blind*: Nor was this all, but they also *ransack'd his House, and seiz'd upon his Estate*: So that he was reduced even to *Beggary*; and, as he went up and down, used to cry out, *Give an Half-penny to poor BELISARIUS, whom Vertue raised,*

and Envy has depressed. This was just such a Piece of Madness, in so treating this worthy General, as is spoken of in the Case of PHOBIAN ; 'Twas to punish the greatest Virtues, as if they were the worst of Crimes. ^l

WHAT an unreasonable and barbarous Thing is it, that some have lost, not only *their Fortunes*, but *their Country, their Credit and their Lives*, by means too of those very *States and Kingdoms* which have been vastly obliged by them ? How was FURIUS CAMILLUS treated, who had defended the Roman Power and settled its Safety ? He was impeached by L. APPULEIUS and banished, and that just when he lost a Son of great Hopes. And how was good old JUVENAL served ? When ^m he was eighty Years of Age, because he was suspected of having lampoon'd the Times, to wit of NERO (which indeed afforded Occasions enow for *Satyr*) he was removed from the City, and afterwards, that he might be got rid of, was sent a Præfect to *Egypt*, where he died in a short Time with Grief and Trouble. What unkind Usage did the five CORNELII meet with ? They all experienced the *Ingratitude* ⁿ of *their Country*. SCIPIO AFRICANUS brought the Queen of *Africa* on her Knees, and restored the Common-Wealth which had been harass'd in the *Punic War* : Yet he was forced by the People of *Rome* to inhabit a vile and obscure Village : To shew his just Sense of which unrighteous Treatment, he order'd this Inscription on his Tomb, *Ungrateful Country ! You have not so much as my Bones.* ^o His Brother vanquished *Antioch*, and annexed *Asia* to the Roman Empire ; yet, preparing to return in Triumph, was he *accused and cast into Prison* under a Pretence of robbing the publick Treasury. SCIPIO NASICA, who rescued the Common-Wealth out of the Hands of TIBERIUS GRACCHUS, finding himself slighted and undervalued, retired to *Pergamos* and spent the rest of his Life there ; his Country not wanting him or not desiring his Return. P. LENTULUS, who frustrated C. GRACCHUS and put the Traitors to Flight, was sent by the Senate to a foreign Employment, nor was he allowed to die at home. The younger AFRICANUS, who reduced *Numantia* and Car-

^l *Maximas Virtutes quasi gravissima Delicta punire.* Valer. Max. *m Vit.* Juvenal. in Sueton.

ⁿ *Quinque Cornellii totidem sunt notissima ingrata Patrica Exampla.* Valer. Max. l. 5. cap. 3.

^o *Ingrata Patria, nec Ossa quidem mea habes.*

thage which threatned Ruine to the *Roman* Empire, was rob'd of his Life at home, nor was any one found to revenge his Death. *Rome* indeed was an early Example of *Ingratitude*: For the *Senate* tore *ROMULUS* to Pieces in open Court, and embued their Hands in the Blood of their Founder. Nor are later Times and other Countries clear from this Vice. *SNORRO STERLUSON*, who wrote the *History of the Northern Kings* five hundred Years ago in the ancient Language of the Country, was himself of an ancient Family in *Sweden*, which about the Time of King *HAROLD* commonly called *Pulchricomus* or *Fairlocks* went to found a Colony in *Ifeland*: And altho' by his own Achievements, as well as by writing those which were performed by others, he ought to have had the Love and Kindness of all Men, yet he could not avoid the Hatred and *Ingratitude* of his own Countrymen, who put him cruelly to Death.

THERE remains one Instance of *Ingratitude* more; and this descends to the *Posterity of the Deceased*. *HERODOTUS* relates, ^p that *PYTHIAS* the Son of *ATYS* offered, for the Entertainment of *XERXES's* Army, so much Money as by *BREERWOOD's* Computation would amount to *thirty three Million and seventy five thousand Pounds Sterling*: But it was his Fate afterwards to experience the *Ingratitude* of Man; for his Eldest Son was cut in Pieces by this very same *XERXES*, who was so much indebted to him.

THUS I have selected and offered a few *Instances of Ingratitude*. Let us now in our own Minds compare these with the foregoing Examples of the *contrary Vertue*; and then pass an impartial Judgment which are the most beautiful and most excellent, and which therefore, being most preferable, are most worthy to be followed. Sure I am, they must be very *deprav'd in their Judgments*, and very *vicious* indeed who can sedately approve of any *ungrateful Temper or Demeanor*; as they are very *blind* or very *stupid* who cannot see and acknowledge how lovely a Thing it is to be *grateful*.

^p Herodot. l. 7.

I must finish this Chapter ; but know not to conclude it more agreeably (after such *hateful Instances* as have been given) than with relating a *kind and grateful Action*, which I but just now meet with in my Reading. 'Twas done by M. LE CHEVALIER DE CROY : ^q A Gentleman, who was very much attach'd to him, and for whom he had a very great Affection, waited on him one Morning at his Levee : Judging by his Air that he was under some Concern and Uneasiness, he asked him the Reason of it ; but the Gentleman out of Modesty did not care to explain himself, and endeavoured as much as possible to resume his ordinary Cheerfulness : When he took his Leave, Mr. DE CROY gave him a Letter which he had just written, and earnestly beg'd the Favor of him to deliver it immediately ; which the Gentleman accordingly did with the utmost Diligence, Dispatch and Care : As soon as the Person to whom the Letter was directed had read it, he counted him down *twelve hundred Livres*, which amounts to *sixty Pounds Sterling* : The Gentleman offer'd his Receipt for it, but it was refused : He returned to Mr. DE CROY, and told him, that he had twelve hundred Livres for him : His grateful and generous Friend reply'd, that he did not know what he meant ; that he had no Money to receive ; that, if he had received any, he was mighty well pleased ; and beg'd that he would press him no further on that Head, for he could say no more to him : And at the same Time stepping into his Coach, *Shall I carry you any where*, says he ? Thus their Conversation ended, and my Second Chapter handsomely concludes with it.

^q M. Du Puy *Reflexions sur L' Amitie*, of which there is an Account in the *new Republic of Letters* in English.

C H A P. III.

Of Gratitude to GOD.

AND now at length we are arrived to the Great GOD; to whom, as to the infinite Ocean of Goodness, our Streams and Rivers of Gratitude are to flow, and in whom alone they are to terminate and center.

IF Almighty GOD were to visit us and argue with us according to our *ungrateful Doings*, we should not stand; but must *perish directly*, nor be allowed to persist farther in *Ingatitude* towards HIM: But such and so great is his *Clemency* that HE not only *redeems* our *Lives from Destruction*, but also *crowns* us with *Loving-kindness* and *tender Mercies*, forgiving our criminal *disingenuity* towards HIM: It follows therefore, that our Souls should be deeply touch'd with the Sense of His Favors, that we should be *gratefully affected* towards HIM, that we should ever be *mindful of His Kindnesses* and render our *Acknowledgments* equal to them, or to our own Ability.

BUT that so we may be directed in this important Affair, I will attempt the following Things; viz.

- I. To lay down the *Pagan Sentiments and Expressions of Gratitude* towards the DEITY.
- II. To consider the *Obligations which we are under* to the Supreme BEING, our bountiful Benefactor.
- III. To shew *what Improvement we are to make of*, or how we are to answer, these Obligations: And
- IV. WHY we are thus *to manifest our Gratitude to GOD*.

I. THEN the *Pagan Sentiments and Expressions of Gratitude* are to be tendered unto us: Now the Pagans in all suitable Manners expressed their *Gratitude* to the Supreme Governor of the World.

PRAYERS and Praises, being Parts of the *natural Worship* owing to the DEITY, all Nations have used them, and in these Ways manifested their Esteem of GOD, and

Tangat nos itaq; illius Bonitas: si enim arguat nos juxta Actiones nostras, jam perimus. Iſrat. Epist. Magnol. Edit. Videl. Genev. 1623.
expressed

expressed their *Gratitude* unto HIM. It was in use among the *Greeks*, as appears by their *Hymnoi*, whether *Kletoi* or *Apotropaioi*; the first of which Sung the God or Goddess, whom they supposed to favor them; as the latter did those whom they did not account propitious: And among the *Romans* the same Way of Worship obtained, as is evident from their Hymns called *Assamenta Junonia* and *Minervia*.

AND, in proportion to their *Respect* towards the DEITY, was their *Anger* against such as treated HIM not with Observance, but with *Disrespect* and *Indecency*: Among the *Greeks* accordingly, and among the *Romans*, the *Despisers of GOD and Religion* were universally detested and avoided: A *Disregarder of GOD*, or, as *HORACE* expresses it, 'an *inconstant Worshipper* of HIM was had in common *Disesteem* and *Abhorrence*.

IN *ÆLIAN* ² we have an *Hymn of Thanksgiving*, which *ARION* made to *NEPTUNE* for his Deliverance by the *Dolphin*, when he was ready to sink: Whence it plainly appears, that the Almighty *Author of their Preservations* was accounted worthy of their *Praises*, and actually had them.

THEY also thought it their Duty to pay some proper *Acknowledgments* to GOD for the Bestowment of any *valuable Blessings*: If therefore they had arrived to the Knowledge of any *useful Secrets*, they thought themselves obliged to a DEITY, and in some Acts of Homage gave Him as it were the *Glory* of them: So *PYTHAGORAS* upon any new Discovery or happy Invention used to sacrifice an Ox; which kind of *Gratitude* was begun by *THALES the Milesian*. ³

AND indeed, whether any *private or publick Blessings* were conferred on them, they ascribed them to the *Bounty of GOD*, nor would they arrogate to themselves the Honor of procuring them. Thus, when *CATILINE's* Conspiracy against *CICERO* and the Common-Wealth was detected and fully defeated, *TULLY* cries out; "If I say that it was I, who hindred the coming Mischief, I should assume too much to my self, nor ought I to be born with in it. 'Twas *JUPITER*, *JUPITER* Himself, who prevented our Ruine: Twas HE, and HE alone, who saved the Capi-

¹ *Cultor Deorum infrequens.* Hor.

² *Ælian. de Animal.* l. xii. c. 42. p. 268

³ *Diogen. Laertii Thales.* l. I. p. 27. Casaubon. Genev.

"tol and the Temples, the whole City and every one of
"You its living Inhabitants." v And in another place he
ascribes the Preservation and Happiness of the City to the
Divine Government. "

IN a Word, the Pagans considered not only the Blessings
imparted to them immediately without their Acting, but
also all the Advantages they obtained by the free and right
Use of all their Powers & Faculties, as coming from GOD,
and as Effects of His Providence and Government; and
therefore were not unmindful of HIM, but always grateful
to HIM. As ÆNEAS for Instance in OVID, who acknow-
leges GOD as giving HIM to speak, to breathe, to behold
Heaven and its Luminaries; and then in a Parenthesis admir-
ably expostulates with himself, *Can I be thotless of this and
ungrateful to HIM,* * who has been so kind and merciful to
me? And they moreover judged right concerning the
Mind, the good Will, of those who received Favors and
acknowledged them; esteeming that more preferable
with the smallest Oblation of Frankincense than even an
whole Heracomb of Bulls without it. y And herein they
determined agreeably to the Scripture: For, we read, if
there be a willing Mind, it is accepted according to what a
Man hath, and not according to what he hath not. z

I could with all imaginable Ease write a great deal more
concerning the Pagan Devotions to GOD, and also con-
cerning their Benignity as well as Gratitude towards Men;
but I should then make a larger Volumn than is now pro-
posed; I shall therefore at present wave these Things:
But I hope, that I shall some Time or other bring into the

v Quibus Ego, si me restitisse dicam, nimium mihi sumam & non
sim ferendus. Ille, Ille Jupiter restitit: Ille Capitolium, ille hac
Templa, ille banc Urbem, ille vos omnes salvos esse voluit. Cicero.
Orat. III. in Catilin.

w Ab Jove opt. Max. ceterisque; Diis Deabusque; immortalibus --- quorum
Ope & Auxilio, multo magis hac Respub. quam Ratione Homi-
num & Consilio gubernatur. Cic. Orat. pro C. Rabirio.

x Quod loquor & spiro, Calumque; & Lumina Solis
Aspicio (possumne ingratus & immemoresse?)
Ille dedit. Ovid. Metamorph. l. XIV.

y — Ut fuso Taurorum Sanguine centum,
Sic capitur minimo Turis Honore DEUS.
l. 2. de Trist.

Ovid. ad Cæsar.

z 2 Cor. VIII. 12,

Publick View a full Account of these, with some other Things referring to them ; for I am perswaded it would make us, the conceited Disciples of *JESUS*, ashamed of our selves to see how we are *out-done by them*, and that it would *provoke us*, if not to *excel*, at least to *emulate them* in all *Virtue*.

II. THE Second Thing to be considered by us is, What *Obligations we are under* to the Great GOD. Now these are *Numberless* : For, as HE is *the Greatest and the Best* ^a in HIMSELF, HE has also been *very greatly good* unto us.

INDEED *the Goodness of GOD* in some Sort comprehends all His other Attributes : For when it *contrives* the Happiness of His Creatures it is *Wisdom*, and it is *Power* when it *effects* it ; when it confers any Favor *without Merit* it is *Grace*, and it is *Mercy* when it bestows any *against Merit* ; if according to a *Promise Kindness* be shewn it is *Truth*, as it is *Justice* if an equal *Price* be offered for it. Now with Respect to this *Goodness*, there is none who may be compared with the infinite JEHOVAH : and therefore our blessed SAVIOUR maintains, that *there is none good but One, even GOD* ; ^b and on the very same Account it is that He is styled ΑΥΤ' ΑΓΑΘΟΝ by the *Platonists*. But as we are unequal to the Description of the *Divine Essence*, in which He is *essentially, transcendently and infinitely Good* ; let us consider the Displays and *Exercises of His great Goodness* : And, because these are *without Number*, let a few *special ones* selected satisfy us.

THE *Works of Creation* first solicit our attentive Regard. Of these MOSES informs us in Gen. I. 31. *GOD saw every Thing that He had made ; and behold it was very good*. Certainly then HE, who made all, must also be *very good*. And indeed this is what even a *Pagan* could say, that, when GOD first set HIMSELF upon the Creation of the World, HE transformed HIMSELF into *Goodness*. It is written of GOD, that HE is *good to all* ; and it may well also be affirmed of HIM, that HE is *good in all* : For every Creature is *an Herald of Divine Goodness*, which gave Being to it ; and not only so, but also plac'd it in that Order and Station wherein it may best subserve the good End for which it

^a *Optimus Maximus* in *Syl. Romano*:

^b *Matth. XIX. 17.*

was created, and at the same Time furnished it with all that good Provision which was requisite for its comfortable Subsistence. But of all the Creatures, few perhaps have more Reason to celebrate *the Goodness of GOD* than Man, perfidious and *ungrateful Man*: For besides his *Body*, wherein he is *fearfully and wonderfully made*; he is beautified and enriched with many excellent *Accomplishments of Mind*, on the Account of which he is made *the Lord of the World*: As therefore he is so adorned, and is so encompassed, so attended, so befriended; he ought not to be silent in the Praise of his Maker: But, in short, he should be *the Priest of the Creation*, offering Glory to GOD, who has created *all Things, and for whose Pleasure's sake they are and were created*: He is not *grateful*, unless he so honor, bow before and worship *the LORD* his Maker.

NEXTLY; *The Work of Redemption* deserves our Consideration. In this GOD has abundantly demonstrated His *Good-Will to Man*: He therefore, that has manifested this *Good Will*, must certainly be very gracious, and ought to be greatly loved and honored by us. Matchless was GOD's Goodness in giving His only begotten SON to *redeem us from Iniquity and purify us to HIMSELF a peculiar People*: Incomparable too was the *Goodness and Mercy of our dear Redeemer*, that He would veil his Glories in our Nature and *fulfill all Righteousness* for us therein: And *the Goodness of the HOLY SPIRIT of GOD* is also wonderful, in that He is willing to *apply the Redemption purchased for us, and to bring us actually to Blessedness*. As therefore it was demanded of old, *Let the Redeemed of the LORD say, HE is good*; so let us say, being Redeemed; that *HE is good*, and give Him the Glory of His rich Grace towards us. An Anonymous French Author tells us, in his *Travels*, that, in a Sermon which he heard at *Madrid* in *Easter-Week*, the Minister, upon his giving a particular Account of *the Sufferings of CHRIST* and our *Ingratitude* towards Him, gave himself a good Box in the Ear, and said, *LORD, must I be so ungrateful and wicked!* And forthwith the whole Assembly boxed themselves: The Author says, he could not forbear Laughing to see above *four thousand People* boxing themselves at once. For my part, I would not betray my Anger in so *indecent* a Manner on

such a solemn Occasion: But I would have my Heart *smiting* me within for *any ungrateful Carriage* towards a good GOD and a kind REDEEMER.

Lastly; *THE Works of GOD's Providence*, which will further confirm us in our Belief of His Goodness, are to be observed and celebrated by us. There is certainly abundant Care taken in the *Divine Management* of Affairs for the *Welfare of all Things*; so that it may be truly said of them, *they are filled with Good*. What a glorious Idea then must we have of HIM, who *filleth* them? Surely HE must be *Divinely full of Goodness*, who Supplies the Wants not only of *Men*, but of the *crying Ravens*, the *roaring Lions*, the *lowest Worms* and *smallest Insects*; who *preserveth Man and Beast*. But *Men*, in particular, have the greatest Reason to speak well of their Preserver for His tender Care of them: For there does not a *Year* pass over them, nor even a *Day*, but, as the Psalmist expresses it, *is crowned with Goodness*: But whose *Goodness*? Whose but a bountiful GOD's? Yet, alas! how full is the Earth of *Evil and Unthankful Men*, open Traitors and Rebels against HIM, who do not realize it that *the Earth is full of His Goodness*. Certainly we have all and every one of us peculiar Causes to take Notice of the Displays of this amiable Perfection: For we are each of us favored with *innumerable Mercies*. Have we not *Blessings* in our *Spirits* and in our *Bodies*; in our *Educations and Employments*; in our *Families, Relations and Friends*; in the ample *Provision* made for our *Necessities*, and the *Protection from Dangers* on every Side of us? Yes! We have all these Favors, which are elegantly styled in Scripture *the Blessings of Goodness*. And then *the Ministry of GOD's holy Angels* for our Benefit is likewise a singular Proof of His *Goodness and Kind Providence*: For by them He *delivers us from many Evils*, and refreshes us with *many positive Mercies*.

III. *THESE* are the *Displays of the Divine Goodness* to us, and these are *the Obligations* under which our GOD has laid us. I must confess, that my Enumeration of the *Divine Benefits* is very deficient, and that I have not set forth those which I have mentioned with becoming Life and Beauty: Nevertheless, from this brief and *imperfect* Description of them, we may see that our *Obligations to the Great GOD* are *great and numberless*, as are *his Benefits*. But *how are we to answer these Obligations*? This is the third Head proposed,

'Tis true, we cannot make any *Returns* equal to his *Merits* at our Hands; nor would the most *costly Sacrifices* be comparable to His *Benefits*; ^d nor could our *Goodness* or *Gratitude* be profitable unto Him: For HE is not worshipped by Men's Hands, as tho' HE needed any Thing. Nevertheless it may reasonably be expected of us, that we be truly thankful to GOD, and that we should express our *Thankfulness* in all suitable Manners.

FIRST of all; Our *Minds* should be pondering on the *Benefits* received by us, and vehemently enflamed with *Gratitude* under the Warm sense of them: Our *Souls* and all that is within us should bless GOD's holy Name, when we commemorate His Favors: For, without this *internal Perception* of GOD's Goodness, it is very improbable that we should shew our selves otherwise *mindful* of His *Benefits*. Our *Hearts* therefore, our *Hearts* must be strongly fixed for *Gratitude*.

Nextly; Our *Gratitude* should rise and flow forth at our *Lips*. So DAVID and other Religious Persons upon sacred Record opened their *Lips*; and with their *Mouths* shewed forth GOD's Praise and their own *Thankfulness*. And thus not only particular Saints, but also *Bodies and Societies* of People have expressed their *Gratitude* to GOD: When the *Children of Israel* were delivered from *Egypt* and safely conveyed thro' the *Red Sea*; they gave *Thanks*, as one Man, with great Solemnity: Their *Song of Praise and Gratitude* is in the XVth. Chapter of *Exodus*. But, alas! they soon forgot the wondrous Works of the LORD: And this is very frequently the Case with others, who either forget the Kindnesses of GOD, or do not duly return their hearty *Thanks and serious Praises* for them. When our SAVIOUR had healed ten *Lepers*, one only returned to thank Him, and with what Pity and Concern does HE take Notice of it? Ten were healed, said HE, and where are the Nine? May GOD, of His great Goodness, preserve me from such a criminal *Forgetfulness* of His Praise; and grant, that, as His *Mercies* are ever new unto me, my *Thanksgivings* may be perpetually renewed also!

^d ——— Tuis Beneficiis

Par nulla possit comparari Victima, Georg. Buchan. Jephthes.

^e ——— Nihil possit esse gratius

DEO, Beneficii quam memor. Animus dati, Id. ibid.

NOR let us think these Sufficient Expressions of our *Thankfulness*; but let us proceed further, and *avoid every Thing* which would be a Symptom and Proof of *Ingratitude*, I mean every *wicked and sinful Thing*. As it was enjoined by the Psalmist, *Ye that love the LORD, hate Evil*; in like manner it might be urged, *Ye that would be thankful to GOD, abhor Evil*: For it is a base Requital of His *Goodness* unto us: As therefore SAUL relented and his Bowels were moved within him, when DAVID took not an Advantage over him, but saved his Life; so we should be touch'd and mov'd and overcome with GOD's *sparing and saving Mercies*, and resolve that we *will not offend any more* against HIM, and sincerely *repent* of our former Rebellion and *Ingratitude* towards HIM.

MOREOVER we should *study*, instead of wickedly Trespasing against HIM, *how we may glorify and honor HIM*. And here there are several Ways of doing this Piece of *Gratitude*.

WHAT if, according to *Rom. XII. 1.* we should first of all offer our selves a *living Sacrifice to GOD* for His Mercies? Surely it would be but a *reasonable and grateful Service*. We are therefore, as did the *Macedonian Christians* in *2 Cor. VIII. 5.* to *give our selves to the LORD*. For this is the *Will of GOD*, and ought to be our grateful Will, even our *Sanctification*, *1 Thes. IV. 3.* Now what is this *Sanctification*, but our separating our selves from all Evil and a Voluntary *Dedication* of all that we are as well as all that we have to the Service of GOD? For our *Bodies* with their Senses and Members, and our *Souls* with their Powers and Faculties, their *Understanding* and *Judgment*, their *Memory*, their *Will* and *Affections* should be devoted to GOD: So should our *Lives* and *Actions*, our *Time*, our *Capacities* and all our *Enjoyments*: And in a Word, we should be ready to say to the glorious Governor of the Universe, as AHAB said to BENHADAD, in *1 King. XX. 4.* *I am thine, my Lord, O King, and all that I have.*

IN the next place; What if, having consecrated our selves and all that we have to GOD's Service, we should further prove our *Devotedness and Gratitude* to HIM by adhering to His Cause and Interest, and espousing it on all requisite Occasions? For indeed in all Ages of the Church there have been some *labouring Truths*; so that an *Appearance* for them has been necessary: Now we should ever be ready to assert these Truths, and apologize for them: Nor should

should we ever recede from the Interest of GOD and Religion, let the Consequence be what it will. For my Part, I approve of the Conduct of *TATIAN the Assyrian*, who cheerfully paid Tribute to his Prince, and was at all Times ready to serve him; yet, when he was required to forsake his Religion and so in Effect to disown his GOD, he cried out, *No! I will die first*; and, being demanded the Reason of his Stedfastness and Resolution, he answered, *lest I should shew my self to be false and ungrateful to my Maker*.

FURTHERMORE; Would not an Imitation of the Divine Goodness be a proper and lively Way of shewing our Thankfulness for it? Without doubt. Let us therefore become as *Children of our Father in Heaven, who maketh his Sun to rise on the Evil and on the Good, and sendeth Rain on the Just and on the Unjust*: So let us be merciful as our Father above is merciful. As far as we are capable, we ought certainly to pity and relieve the Maladies of *Humane Minds* by our prudent Advice, Instruction and Management: And we should also consider the *Bodily Disorders and Wants* of our Brethren, and minister to their Necessities. But as this *Beneficence or Exercise of Charity* is so necessary a Part of *Gratitude to GOD*, I shall before I conclude this Chapter particularly shew, that we are obliged to communicate of our Substance for pious Uses, what *Dividend or Portion* of it is required, and why we should be so *Communicative*? The Reason why I do not bring in these Heads here is, because it would be too long a Diversion from the other Particulars if I should here insert them.

Lastly here; WHAT if I should say, that *all the Duty which we owe to GOD is but Gratitude*? If I should, the learned *URSIN* would join Issue with me. He divides his *Body of Divinity* & into three Parts, viz. *Of the Misery, the Deliverance, and the Gratitude of Man*: The latter he describes to be an *Acknowledgement of our Redemption by CHRIST from Sin and Death, and a serious Study and Endeavor to avoid every Thing offensive to GOD, and a Care to conform our Life to His Will*. Of this Gratitude, he says, there are two Parts, *Truth and Justice*: The former will acknowledge the Benefit received and give Thanks to GOD for it: And the latter will offer some Gifts in Return: But no other are required by HIM than the Worship of HIM and

f *Tatian. Orat. contr. Græcos.*

g *Vid. Ursin. Corp. Theolog.*

Obedience to HIM, or good Works. So far we must all certainly agree, that *all the Service, Homage and Obedience* which is or should be yielded to GOD is *due to HIM out of Gratitude*; and when we have done all, we must consider our selves as *unprofitable Servants*: For so we are, when we are after our poor Manner only *paying the Debt* we owe HIM.

IV. THUS, having considered *the Obligations* which we are under to GOD, and how we are to *discharge our selves* of them; I am fairly arrived to *the Reasons for such Gratitude to GOD*. And why, I pray, *should we answer these Obligations to Gratitude* lying upon us in the Manner above described?

I answer, first; Because GOD is our *rightful Sovereign*: Therefore, since He is so, and as such has an indisputable *Authority* over us, we must own that HE has an unalienable *Right* to our *grateful Carriage* and Obedience. And besides, such are His *Essential Perfections* that He would be *worthy of all Service and Homage*, even tho' He did not furnish us with those Blessings, which we imagine to be necessary for us; and, if He *deprived us of those desirable Things* which we loved and valued, still it is fitting that He should be entirely *loved, sincerely served, and universally obeyed* by us on the Account of His intrinsic Excellencies. This, in a Word, is what we owe to a BEING of *boundless Sovereignty and infinite Perfections*.

AND then; Let it be considered, that HE, who alone has *Authority* to require this, has *actually demanded it* of us: So that, as it is expressly required, *the Neglecting of it* is a Contempt of that Authority by which it is commanded and expected. And that this is the *Divine Expectation* is clear from several Passages in our Bibles. When the *Israelitish Church* were delivered from an hard and cruel Bondage in *Egypt*, what *Use* did their GOD and Strong Redeemer insist that they should make of it? Truly no less than *an Obedience to all his Commandments*: For it is with this Argument that He ushers in His ten Precepts in *Exod. XX. 2. I am the LORD thy GOD which brought thee out of the Land of Egypt, out of the House of Bondage*; therefore you cannot for Shame *refuse Obedience* to the following Statutes. And the very *same Use* is made of the other matchless Favors of Heaven in *Deut. X. 12, 13. And now Israel, what doth the LORD thy GOD require of Thee, but to fear the LORD thy GOD, to walk in all His Ways,*
and

and to love HIM, and to serve the LORD thy GOD with all thy Heart and with all thy Soul ; to keep the Commandments of the LORD and His Statutes ! And SAMUEL urges the same Argument to enforce their Obedience, even GOD's wondrous Mercies, 1 Sam. XII. 24. Only fear the LORD, and serve HIM in Truth and with all your Heart : For consider how great Things He hath done for you ; h. e. if you have a Spark of Gratitude in you, the great Things GOD hath done for you will inflame you to Obedience.

FURTHER ; Let it be remarked, that the Want of Obedience, in those who receive Mercies, is complained of by GOD as an exceeding great and provoking Evil. With what Warmth and Anger does GOD expostulate with His disobedient People in the Beginning of the first Chapter of Isaiah ? Mark ! how Heaven and Earth are alarm'd ! And how the most stupid of all Beasts, the Ox and the Ass, are summon'd to render them ashamed of their Doings ! But why ? What was the Reason ? For I have nourished and brought up Children, says the LORD, and they have rebelled against me. And when HEZEKIAH had unkindly disregarded GOD's Mercies, how did the ALMIGHTY resent it, as appears from 2 Chron. XXXII. 29. He rendred not again according to the Benefit done unto Him ; --- therefore was Wrath upon him. Several such Princes & there have been in later Times, who have wickedly and ungratefully attributed too much to themselves ; nor did in a way of humble Acknowledgement and Obedience give GOD the Glory of His Power as well as Goodness and of their own Felicity, for which they have at length been severally punished by the universal Judge.

AND in the last Place ; Let it be remembred, that Ingratitude or Disobedience under Mercies forfeits them. We read in Prov. XI. 24. There is that withholdeth more than is meet ; but it tendeth to Poverty. The ungrateful Man is he : He withholdeth his meet Obedience to GOD, and by that means is often reduced to miserable unhappy Circumstances. And it is the same with respect to a People as to particular Persons : For (as one justly observes on that Threatning against Egypt in Isai. XIX. 5. And the River shall be dried up) Ingratitude forfeits Mercies ; as Merchants do sometimes

b Ingratitudo seu Impietas Principis sibi, non autem DEO, Laudem suæ Potentiæ & Potestatis tribuentis, tandem a DEO punitur. Comminius. Cap. XCV. Carolus Carolæus & Cap. XCVI.

all their Gettings to the King by not paying the *Customs* required.

WHEREFORE, laying all these Considerations together, let them have so much Weight with us as to animate us to *Devotion, to Love and to yield Obedience to GOD*; and at the same time to *Charity and Benignity to our Neighbours*.

I have done: But, having finished the Heads I proposed, I must now return to what I promised under the *Third General Head*: I then promised I would shew, that we are obliged to *Communicate of our Substance to pious Uses, What is a requisite Portion to communicate*; and *Why this should be imparted*? And I will now be as good as my Word.

As to the first Part; I must observe, that it was an Article of *Primitive Christianity*, worthy indeed of a Revival, to *consecrate a due Portion of their Estate to religious Uses*. In the very Beginning of the Christian Church, and while the Professors of our Religion were *the poorest in the World*, we read of them in *Act. II. 4.* that *they continued stedfastly in the Apostle's Doctrine and Fellowship, or Communication*: For so it would be rendred with more Truth and Accuracy; and indeed it is so translated by our Interpreters themselves in *Heb. XIII. 16.* *Of well doing and Communication be not forgetful &c.* It seems the *first Christians*, as soon as they had embraced the Doctrine of the Apostles, thought that *the Distribution of Alms* was a necessary and indeed a proper Demonstration of their sincere Christianity. And of the same pious Ancients we are informed in *Act. II. 47.* that they continued *praising GOD* and having Favor with *all the People*: Which Words, '(as some ingenious Men have desired it) might be rendred better *having Charity* instead of *having Favor*: so that the Meaning of the Text is, that they maintained the *Exercise of impartial Charity* towards all Sorts of People. But I need not be beholden to any one's Concession for amending the Version of a few Texts to gain the Point before us: For from the ancient Ecclesiastical Historians we are fully acquainted with the *Primitive Christian Liberality*; nor can we be ignorant of some *Peculiarities in the Charity* among them, for which, GOD be praised, we have not any Occasion.

BUT then, if it be granted, as it must be, that we ought to *do Good and Communicate of our Substance*; the Question will then be, *What Part of our Estates and Fortunes should*

should be distributed? In Answer to which I beg leave to remark a few Things.

FIRST then; I must lay it down for certain, that *the whole of every Man's Substance* belongs to the great LORD of the Universe: For so *the Man after GOD's own Heart* acknowledges to Him, in 1 Chron. XXIX. 22. *Thine, O LORD, is the Greatness and the Power and the Glory, and the Victory, and the Majesty; for all that is in the Heaven and in the Earth is thine.* It is therefore beyond Controversy, that, in Relation to the Glorious GOD, no Man has any other Title to his Estate than that of a *Steward*: For our Father and LORD is the *sole and absolute Proprietor* of all of it: Wherefore it follows, that no Man has any *Right to dispose* of his Estate, otherwise than his Sovereign LORD is pleased to direct and allow. Now it is very true (for so it plainly appears to be) that it is *GOD's Will*, that Men should ordinarily *consume the most of their Estates* in providing for themselves and theirs a pleasant and comfortable Subsistence: No Man therefore ought to *begrutch* us the agreeable Enjoyments of those Things which GOD has given us so graciously: Nor should any Man *deny himself* those lawful Comforts which Heaven has obligingly granted: For otherwise he will not duly *trust in the good and living GOD*, who, as the Apostle kindly informs us in 1 Tim. VI. 17. *giveth richly all Things to enjoy.*

BUT yet, in the next place, there is a *special Portion of our Estates*, which is more *explicite*ly to be devoted to GOD and His People: And *what*, I beseech you, *is this*?

Now I cannot but think, that every Man ought at least to offer unto GOD a *tenth Part of his Revenues*. This perhaps will be accounted a strange Doctrine in *New-England*, where both the *Magistracy* and the *Ministry* have *more than is meet withheld* from them; but I have a few Things to say in Favor of it. I say then, that if a *Part* of our Incomes be due unto the LORD both of us and ours, it is highly congruous that He should *determine the Portion*: For we are very *incompetent Judges* concerning it. If with Respect to our *Time*, for Instance, Almighty GOD had only said, *I expect to be seriously and solemnly Worshipped*, but leave it to you to take your own Time for *waiting on Me*; how *wretchedly*, think you, would He have been *worshipped*? He therefore, wisely considering this, determined in His Law, that a *Seventh Part of Time* should be devoted to Him and the peculiar Acknowledge-

ments of Him. And it is just the same Thing with regard to our *Wealth*: For the wise GOD knew better than to leave, what He should have, to our *uncertain Fancy*, or *covetous Humor*; but *righteously required a Tenth Part* of our Revenues: I say *righteously*; for certainly the Sovereign Possessor of all Things may claim so small and inconsiderable a Part as a *Tenth* for His own. It pleases me much to find, that even the Ancient *Pagans decimated* for pious Uses: Whether they derived this from some Acquaintance with the *Law of MOSES*, (as HUET, GALE and others would have it, in this and in many other Things, tho' perhaps without sufficient Grounds) or whether they had it from the *Light of Nature*, who can tell? If, from the latter, they learn'd and practis'd it; I must confess it would considerably raise my value for *humane Nature*, as mean and corrupt as some would make it. It would be an easy Matter here to levy an whole Army of Authors to confirm and illustrate the Thing before us, that the *Pagans paid to their DEITIES the Tythes of every Thing*.ⁱ Behold, O Sorry Christians, blush, learn and reform! CENSORINUS proves, that it was a general Usage among the Pagan Worshippers to offer their *first Fruits* unto their Deities; and innumerable Histories make it evident, that their Custom of paying *Tythes* was an ancient as well as General Custom. PLUTARCH shews that the Doing of this not out of Compulsion but out of *Gratitude* was a considerable Part of the old *Roman Religion*: He particularly tells us, that CAMILLUS faithfully rendred unto APOLLO the Tenthhs of his Booties, and that LUCULLUS grew rich because he exactly practis'd the laudable Custom of rendring the Tenthhs to HERCULES. And what HERODOTUS relates of CYRUS his paying *Tythes* to JUPITER after a Victory, intimates what was usual among the *Persians*. And as for other Nations, it was grown into an universal and unchangeable Custom to offer (*post Rem bene gestam*, as SERVIUS expresses it) the *Tenthhs* unto some Deity. So that at last it became so indispensable a Piece of Religion, that SUIDAS observes to *Decatize* was as much as to *consecrate*. Thus the paying of *Tythes* appears an universal Practice among the Pagans: Nor were their learned Men destitute of Arguments for the Practice. No indeed! They argued after this Manner,

ⁱ *Decima quæq; Veteres Diis suis offerebant.* Festus. *Vid. Macrob. Saturnal. l. 3. Cap. XII. de Decimis pro Hercule.*

as we learn from some of their Writers ; A *Tenth* is the least Part in any Division of Numbers ; for the lowest Division of Numbers is *Unity* : So that *less than this* is *less than* what all Nations have called *the Least* : But now shall not our GOD, our Sovereign, our liberal Benefactor have *the least Part* of those Revenues, *the Sum total* of which is his just Property ? Surely the Denial of this would be very disingenuous and ungrateful. But then *the Light of the Scripture* is more strong and irresistible for the *Giving of Tythes*. And here I am not going to *Sing the Song of MOSES* neither ; for there is no need of *Preaching the Law* upon this Head : But I will run back to the Times even preceeding the Law. What then shall we think of JACOB's Vow, which was made long before the Days of MOSES, in Gen. XXVIII. 22. *Of all that THOU shalt give me, I will surely give the Tenth unto THEE* : Whence it appears, from the Words preceeding, that *Giving a Tenth* unto the LORD was a proper Way of owning Him as *his GOD* : And if we would prove our selves *Israelites indeed*, we must follow his Example and acknowledge the LORD to be our GOD in the same Manner. But we may go a little higher yet. *The Father of the Faithful* owned the most high GOD, as *Possessor of Heaven and Earth*, when he *paid his Tythes of all* to MELCHIZEDEK, who was *the Priest of GOD*, as in Gen. XIV. 20. But now our Lord and Saviour JESUS CHRIST is styled in Heb. VI. 20. *An high Priest for ever after the Order of MELCHIZEDEK* : Wherefore we may conclude, that *the Rights of MELCHIZEDEK* belong to our *Royal High-Priest*, who is concerned in the Heavens for us : As therefore the *Tenths* were *his Dues*, our SAVIOUR has an undoubted Right and Title unto *them*.

NOR can any one significant Objection be advanced against this *Decimation*. It is not more *impracticable* now than it was in the Days of the Patriarchs and under the Law : For they were *Traders* then, nor were they *better Accomptants* than we. And as for the Excuse which some are ready to make, that *they are willing to pay Tythes, but are not able*, there is nothing in it : For no Man, that ever conscientiously made a Trial of it, ever found it so : It was, I am sure, a Jewish Proverb, *Decima ut fias Dives*, Tythe to be rich : This however I cannot hold for an infallible Rule ; but I will venture to say, *Tythe and you will find your self able*.

I have said, that every Man ought to devote to GOD at least a tenth Part of his Revenues. But I can by no means think this sufficient for some whom GOD has singularly blessed: For they can easily advance much more and ought to do it: Your gracious and generous Minds, as they find frequent and urgent Occasions calling for it, will do so. As they have received the Gift, even so should they minister, as good Stewards of the manifold Grace of GOD: For so the Apostle advises in 1 Pet. IV. 10. And another Apostle exhorts, in 1 Cor. XVI. 2. Let every one of you lay up in Store, as GOD hath prospered him &c. Incredible almost will be the Advantage of this Course: It will enable us to distribute with Deliberation, to order our Affairs with Discretion, and to be much more extensive in our Charitable Applications.

Lastly; We ought to consider, What will be our Sentiments of Things in a dying Hour and in the future Judgment. Shall we not then wish with all our Souls, tho' alas! in vain, that the great Sums, which we have squandered away in Follies, in Luxury, in Vanity, had been laid out in better Things, even for Religious Purposes? Let us, I say, think what will then be our Sentiments; and, accordingly regulate our present Conduct.

THE Requisite Portion for our Distribution being thus considered and fully determined; I am at length to shew Why we should so communicate? And here I could with Ease offer for this several important Arguments.

I might insist upon it, because GOD has commanded it, as has been already observed: I could remark also that GOD is gratified with our Communications, for we read in Heb. XIII. 16. that He is pleased with such Sacrifices: I could moreover mention the Promises of Temporal Prosperity and Spiritual Blessings to the Liberal, which are very numerous and strong in the sacred Pages: And I might add the Assurance of an Eternal Reward for them, which alone would be eno^{ugh}, one should think, to render a Vile Man liberal and a Churl bountiful.

BUT I shall only dwell on this Liberality as requisite, because it is a Peice of Gratitude. For who is it, I beg of you, that confers on us our Fortunes and Revenues? Surely it is the LORD our GOD, who giveth any of us a Power to get Wealth and increase our Substance: He therefore that will not own the Blessing of GOD in this Case is very ungrateful; and, if I had said that he is worse than the Devil, I could easily prove it: For Satan himself
said

said concerning Job, Chap. I. 10. *Thou hast blessed the Work of his Hands, and his Substance is increased in the Land.* --- By all Means I desire to make suitable Returns to the ALMIGHTY for His Favors: And what more suitable than a liberal Disbursement for pious Intentions? GOD forbid therefore, that I should be either averse to it, or stingy in it!

Now the Sources, from whence our Beneficence is to flow, are Love to GOD and Affection to Men, Weanedness from this World, a firm Reliance on the Word of GOD for future Recompences, and a just Sense of our Obligations to our dearly beloved SAVIOUR: I shall only, and that but very briefly, speak of the Latter, and break off with it.

You will please then to take Notice of that Passage concerning our SAVIOUR, in Tit. II. 14. that HE gave Himself for us, that HE might redeem us from all Iniquity, and purify unto Himself a peculiar People, zealous of good Works. Whence it appears that our Hearts were indisposed to good Works, and that CHRIST JESUS died to deliver us from that accursed Indisposition: So that a Zeal for good Works is the Dignity of a Redeemed and Peculiar People: For it cost the very Life of our kind REDEEMER to obtain this high, this noble, this divine Inclination for us.

TO HIM therefore, who is the Purchaser and Author of Charity as well as every other Vertue in me, and the Fountain of all the Divine Mercies which descend and refresh me: To HIM; I would render all Praise and Gratitude forever and ever. A M E N!

F I N I S.

